[Registered at the General Post Office as a Newspaper.

THE

# Nonconformist.

Vol. XXXIX.—New Series, No. 1679. LONDON: WEDNESDAY, JAN. 23, 1878. { PRICE 5d. POST-FREE 5½d.

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## SCOTCH DISESTABLISHMENT.

"What it was feared might happen when the Scotch Patronage Act became law is already impending. The Church of Scotland, as an ecclesiastical establishment, is being put in grave peril. At every contested election in North Britain disestablishment is being made a test question. Nay, more than that, it is standing forth as the one tangible point of distinction between the Liberal and the Tory candidates." We quote the above from an article in the *Daily Telegraph*, a newspaper which not only—at present—supports the English Establishment, but heartily endorses the views on the subject recently expressed by Mr. Forster. Our daily contemporary is grieved at what it cannot but regard as a serious fact. The cause of this striking phenomenon is declared to be this—that "the Church of Scotland has become the battleground of party. It has permitted itself to be made the electioneering appanage of that political section which in Scotland we have reason to think represents the minority of the people." At the last two general elections "a cry of 'the Church in danger!' was got up by the Conservatives, who affected to believe that its doom was imminent. They would persist in thrusting the Church into the thick of every electioneering contest and squabble. They induced Parliament even to modify its constitution; and now every Liberal candidate in Scotland"—we are still quoting from this champion of State-Churchism—"finds every parsonage in his country turned into a Tory electioneering office, and all the organisation of the National Ecclesiastical Establishment converted into a hostile political agency worked for purely party purposes." In fact, the Scotch State Church is already beginning to realise the familiar illustration of the engineer hoist with his own petard.

And here we must make a slight digression. The *Telegraph*, whose statement of facts is more accurate than the theory of their genesis, thinks it of "vast importance to show clearly that the troubles of the Scotch Church are purely of her own creation; for an attempt is being made to identify her cause with that of the Church of England. The latter cannot and need not be expected to suffer because the sister Establishment has committed the grievous blunder of ostracising a great political party, which in Scotland at least may yet be described as national." A more unfortunate argument could not be penned. It would seem that the *Telegraph's* historical recollections become confused when it deals with ecclesiastical problems south of the Tweed, or it would remember that in England an overwhelming majority of the Anglican clergy *are* on the Conservative side, and that it was mainly because the parsons and their subordinates of every small town and village constituted an active electioneering agency on behalf of that party, that the Conservatives were able, at the last general election, so easily to sweep the counties. But this by the way.

We are tempted to quote from another organ of moderate Liberalism which, even less than the daily paper referred to, can be suspected of any leaning to disestablishment views. In an article on the "Principles and Prospects of the Liberal Party," the *Edinburgh Review* in its current number virtually endorses the policy avowed last October by Lord Hartington. The Whig Quarterly of course refuses altogether to recognise the necessity of disestablishment in England, but does not quite slam the door in our faces, for that question we are told "may well wait for a more convenient season." This is hardly the language of an uncompromising opponent. The *Edinburgh* then proceeds to say:—

> The case of the Scotch Establishment is somewhat different. In Scotland there are four, if not five, religious bodies, holding practically the same creed, calling their people together to identical services, not to be distinguished from one another except by the keen and practised eye of a theologian; and perhaps not even then if that theologian be himself a Scotchman. One of these bodies takes all the public endowment, the others are dependent on private effort. The Kirk of Scotland, it is true, has a sort of territorial jurisdiction, but in effect all these religious bodies are, except in the Highlands, equally congregational. It is, then, alleged that there is no reason why the Kirk of Scotland should absorb all the endowment, and the rest be left out in the cold. If the disestablishment and disendowment of this religious body be an object large enough to be included in a programme, and if religious opinion in Scotland became united in desiring it, it might be an object deserving the attention of the Liberal party. But at present the staunchest Liberals in Scotland, with the Duke of Argyll at their head, are decided advocates for the maintenance of the Establishment and the government of the Kirk by the law of the land.

We quote this passage in order to show that great questions do not always wait upon party convenience. If there be any accuracy in the description given by the *Daily Telegraph*, and any significance in current events, Scotch disestablishment has become a very practical question indeed—"an object" well "deserving the attention of the Liberal party." The writer in the *Edinburgh* did not foresee that even before the time when his lucubrations would be given to the world, there would be three Scotch elections which would turn on the disestablishment question, almost to the exclusion of any other, and that at Greenock, Perth, and Leith, the battle-cry on either side would be "Establishment" or "No Establishment." The actual issue of these several contests does not give us serious concern. It may be obscured, as at Greenock, by the rival claims of contending Liberals. But the question raised into such prominence cannot be cushioned. The cause of disestablishment in Scotland will not eventually lose by temporary defeats, which may be due, not to the popularity of the Kirk, but to the perversity of rival Liberals. As the *Telegraph* admits, "the Scotch ecclesiastical question is 'in the air,' and will soon come up in Parliament as a 'question,'" and "sooner or later the disestablishment of another Church will become a political, and, perhaps, a party question." The unexpected course of events, and the ripeness of Scotch opinion, have pushed it to the front, and on this, as on all matters affecting ecclesiastical injustice and monopoly, there can be but one issue.

We are, however, bound to remark that this is not the opinion of that infatuated Church and those rash politicians who have brought about the present imbroglio. The signal failure of their Patronage Act and of their tortuous policy does not daunt them. More dextrous manipulation—more underhand intrigue—is still their remedy for what is acknowledged to be a very critical state of affairs. It would seem that the Lord Advocate has been taking secret counsel with Dr. Begg and his handful of Free Church sympathising ministers in the Highlands. According to report there is some hope "should opportunity offer"—we are sorry such a qualification is called for—that Her Majesty's Government may introduce into Parliament some sort of measure "for reconstructing Scotch Presbyterianism." The scheme is evidently based upon the demands which some of the Highland Free Church ministers, with the assistance of Dr. Begg, recently formulated, such a measure of "spiritual independence" as would enable them to return to the bosom of the Established Kirk, and which the *Times* so rudely ridiculed. Apparently the Government hesitate, as well they may, to embark once more upon a policy which has led to such unexpected and disastrous results. We are not anxious on the subject. With or without the aid of such foolish devices, Scotch disestablishment will come. Probably neither Dr. Begg nor the Lord Advocate have calculated the immediate results of their mysterious plots. According to the *Scotsman* the Free Church leaders are not to be caught napping. They have thus far somewhat hesitatingly committed themselves to the principle of disestablishment. Now they propose to pursue a "vigorous agitation" for that object, "as the most feasible counteractive policy," and the new course of action is to be entered upon before the close of the present month.

We do not pretend to feel any profound interest in these rival tactics, but they indicate how rapidly disestablishment is becoming the one absorbing question north of the Tweed. Scotchmen may be slow to take action in respect to any political problem that involves far-reaching issues. But when once taken up, they will be tenacious in their resolve to carry it out till a settlement is arrived at. The fears of the Scotch Kirk have done more to push the question into prominence than the speech of Lord Hartington, and nothing could be more helpful to the cause of disestablishment than the complete alliance of the State-Church with the Tory party. We are abundantly content with the prospect. Ere long, we confidently expect, the same causes will produce like effects in England, and that Mr. Forster himself will live to discover that the chief opponent to the party with which he is identified, and the greatest obstacle to Liberal progress, is the great organised clerical body that instinctively allies itself with other vested interests, and is invariably hostile to the development of national life.

## THE DEBATE ON THE ADDRESS.

It is difficult to extract from the somewhat nebulous debate on the Address any definite statements of policy of a nature to justify the immense sense of relief which it has undoubtedly produced. Mr. Gladstone said, "I hardly know how to express my thanks for the debate we have had to-night"; and, again, "I never knew a speech of a Minister for which I owed so much thankfulness." These are strong words, and we confess that we have failed to find any sufficient warrant for them in any declaration that fell from Sir Stafford Northcote's lips. It was no doubt extremely gratifying to find that at least one member of the Government was as

staunch as ever to the principle of neutrality, and that the Cabinet, as a body, had consistently maintained it. But no one ever suspected Sir Stafford Northcote, or most of his colleagues, of unduly bellicose tendencies; and yet we have repeatedly found ourselves in a position in which no one who carefully observed the signs of the times could doubt we were in imminent danger of becoming involved in war for a cause which neither the conscience nor the judgment of the country could approve. If this danger has now been finally averted, it is not by any fresh pledges given by the Government during the late debate.

The Chancellor of the Exchequer complained in bitter and, we think, very exaggerated terms of the "misrepresentation" to which the policy of the Government has been subjected by their political opponents. "From beginning to end," he said, "we have had it continually urged upon the country by the adherents of the party opposite—by their friends throughout the country—that whatever the Government might say, however plausible their language might be, however sound the doctrines they laid down, the country was not to believe them. The tone they assumed was a convenient cloak to conceal the secret desire and fixed intention of the Government to carry the country into a war for Turkey." Such an insinuation has, so far as we are aware, never been made by any reputable organ of public opinion, or by any man of mark. The uneasiness which has been felt from time to time respecting the policy of the Government has been occasioned partly by the ambiguity of their own conduct; partly by the sinister construction which has been placed upon their actions by their partisans in the Press; and still more by the presence at their head of a man whom no one professes to understand, and whom a large portion of the public profoundly distrust. So far is it from being true that the declarations of the Government have been received with suspicion by the public that the very reverse has happened. No matter to what height the apprehensions of the public had reached, at the first plain word disclaiming warlike intentions from any Minister, the excitement immediately subsided. It mattered not who was the speaker—Lord Derby, Sir Stafford Northcote, Lord Salisbury, or Lord Carnarvon—the effect was invariably the same. The agitation ceased, until some unexplained step of the Government, coupled with fresh indiscretions on the part of their supporters, who put on all the airs of "inspiration," provoked a fresh outburst. Sir Stafford Northcote expressed an earnest hope, which will be echoed by every man of sense throughout the country, that we shall "get out of the region of hesitating doubts into which we have drifted." Certainly, the position this country has been in during the last month especially, but more or less during the progress of the war, has been neither dignified nor likely to further the interests our foreign policy has to protect. It is impossible to carry on the foreign policy of a country successfully under the supervision and control of public meetings; and nothing can justify having recourse to such a method of influencing a Government dealing with such a tangled web of violent passions and cross purposes as the Eastern Question, but an imminent danger of an incalculably greater evil, such as we seemed to be threatened by—and we are still convinced *were* threatened by—when Parliament was summoned to assemble. The Liberal party in the House and in the country has accepted the Government's present assurances in good faith, and now that Parliament is sitting and Ministers can explain and defend their own policy when they please—and can be called upon to do so when they do not please—we may hope that no further misunderstanding will arise.

Regarding the debate as a contest of oratorical skill, the Government appear to have achieved a marked success. The criticism of the Liberal leaders was deficient in weight and definiteness of aim. Lord Granville's rather laboured review of the diplomatic history of last year was apparently intended to lead up to a reflection on the policy of summoning Parliament earlier than usual. Lord Hartington, however, had no doubt that this was a judicious and proper step to take. Both speakers attempted to make a point out of a superficial inconsistency in the Queen's Speech, the first phrase of which runs thus—"I have thought fit to assemble you before the usual period of your meeting in order that you might become acquainted with the efforts I have made to terminate the war," &c. Parliament was summoned on Dec. 18, and no attempt was made with a view to peace for ten days afterwards. "How, then," said Lords Granville and Hartington, "could the object of assembling Parliament have been to inform them of these proceedings?" This criticism is trivial and pedantic. It is more suited to a meeting of pedagogues or lawyers than to an assembly of statesmen. It bespeaks poverty of reasons to urge such an argument. All the Ministers, on the other hand, spoke with unusual vigour and point. Lord Beaconsfield said one or two things that will be remembered as admirable specimens of his biting, but airy and not always ill-natured wit, and was altogether in his best vein—not a very lofty or ennobling vein, truly—but a vein which would be vastly entertaining if one could dismiss the thought of the momentous issues which may hang on his words and his acts. His piece of declamation about the isolation of strength and the isolation of weakness would have been really fine if it had not seemed that the speech suggested the crisis rather than the crisis suggesting the speech; and if it had not been evidently uttered as an excuse for a foreign policy which has been a lamentable failure almost from beginning to end of the chapter.

The one important point which the debate elicited was that the Government did not intend to ask for an immediate vote. They await the disclosure of the Russian terms before taking any such step. For the rest, their policy remains as undefined as ever. Lord Beaconsfield reasserted it in words used by him previous to the prorogation, as neutrality conditional on the interests of the country not being "imperilled." This means absolutely nothing. As Lord Granville pointed out, and as Sir Stafford Northcote has pointed out before, British interests may be divided into three classes—those which are worth supporting by diplomatic influence and and even pressure; those which are worth supporting at the risk of war if we receive the material and moral support of other Powers who are as much affected by them as ourselves; and those which we are bound to defend at all hazards, with or without allies. What we want to know is in which of these categories the Government places the interests which are likely to be affected by the progress of events in the East; such as the temporary occupation or permanent possession of Constantinople by the Russians, the navigation of the Dardanelles, and the acquisition of fresh territory by Russia in Europe or Asia. Such an explanation we have not had, shall not get, and, perhaps, in the present condition of affairs, ought not to expect to get. But till we get it we know practically nothing of the policy of the Government. If we are no longer in danger of being plunged into a war condemned by our judgment and abhorrent to our conscience, it is not because the Ministry have given us any pledges which can satisfy us of the fact. Their boasted unanimity counts for nothing. A Cabinet is always united, in a certain sense, until it actually breaks up; just as a man is always alive till he is dead. But this superficial unanimity may conceal a divergence of aim and motive as great as has ever been suspected to exist. If we have any ground for supposing that the danger is finally removed, it lies in the conviction which the recent debate has confirmed, that several of the most influential members of the Cabinet are still considering the whole question with dispassionate eyes, and with a hearty abhorrence of war; and in the hope that they have been so strengthened by the almost unexampled manifestation of popular feeling which has taken place, that the interests of the country may now be safely left in their hands.

## PEACE PROSPECTS.

THE comments made in all warlike journals on the alleged delay of the Russians in announcing the terms of an armistice, are asunreasonable as almost all else emanating from the same quarter. The Russians, after a series of unexpected disasters which humbled their military pride, are now at last in the full tide of success. Without suspecting them of any immediate design upon Constantinople, it is not unnatural that they should wish to dictate peace under the walls of their enemy's capital. And if out of a consideration for the susceptibilities of Europe they consent to limit their advance, as on previous occasions, to Adrianople, we can hardly feel surprise that they should insist on concessions hardly inferior to those which might have been demanded at the gates of Stamboul. But such concessions they are scarcely likely to obtain if they display an over-anxiety on their part for a suspension of the war They desire to have it made perfectly apparent to all the world that it is not they but the Turks who find the struggle too much for them. The position they have taken therefore is, that if the Porte wants peace it must apply for an armistice in the usual manner by sending military representatives to headquarters. Now those military representatives only reached the Archduke's camp on Sunday night, and as, in dealing with people like the Turks, a good deal of naggling has generally to be got through before both sides understand each other, it need occasion no suspicion of arbitrary unreasonableness on the part of the conqueror if the ultimatum as to preliminary conditions has required some few days to formulate. According to the war papers, the Russians ought immediately, on hearing the first whisper of the Turkish desire for peace, to have instantly telegraphed the terms they would ask, and at the same time to have arrested their armies in their victorious march. Circumstances alter cases; and we have only to imagine what would have been the view of these fire-eating journalists if a similar proposal had been made to England and France after the battle of the Alma, to realise how hollow and insincere is their indignation now.

But, though we hold that up to this time Russia has given Europe no cause of offence such as would justify a fresh recurrence of the war fever, yet we do not affect to deny that we are now approaching the most intricate and dangerous crisis of the whole struggle. Turkey is obviously helpless. Her only resource for further resistance is an appeal to the fanatical passions of her most bigoted tribes. But the consequences of such an appeal would be infinitely worse than the most abject submission now. The sort of passion that would be aroused by the unfurling of the Prophet's banner would be uncontrollable in defeat, and would turn that defeat into chaotic ruin. On the other hand, it is held by some that such a submission as is required of the Sultan now will loose the bonds of allegiance and threaten revolution in his capital. We do not believe this. Uncomplaining submission to fate forms a large part of Turkish religion, and the dictates of fate at the present moment must be unmistakable even to the blindest fanatic. The real interest of the situation, then, lies in the revision of treaties that Russia is sure to demand, and the bearing of this revision on the susceptibilities of the Great Powers. It cannot be too strongly asserted that if the war is brought to an end now it is stopped before it has touched one single point in which the interests of Great Britain are exclusively or even specially affected. As was observed at Exeter Hall last week, the tangle of the Eastern Question only requires the touch of commonsense to fall asunder into two clearly distinguishable parts. One of these affects our communication with India through the Suez Canal and the safety of the North-Western frontier of Hindostan. The other part of the question concerns the territories that are now desolated by war. In regard to the former issue, it need not be disputed that this country has special, and, to a certain extent, exclusive interests to consider. But then that issue is not in the

least degree affected. No one has threatened the Suez Canal; and any territory that the Czar may obtain in Asia would no more assist him in the invasion of India than the ascent to the top of a house would facilitate a man's voyage to the moon. Whatever difficulties and dangers there may be involved in the settlement of peace they can only arise out of the other class of issues—those that affect the territories and seaboard of Turkey in Europe and Asia. That we have an interest in such questions it would be foolish to deny; but our interest is not exclusive or special—it is an interest that belongs to our country as a member of the Great European Commonwealth. It is hardly conceivable that any sufficient justification could be given for our opposing by arms the majority of votes in that commonwealth; and there is little reason to suppose that Russia would be rash or presumptuous enough to do so. The only remaining supposition is that in the division of the spoil the Great Powers might quarrel, and plunge into a world-wide conflict. In the event of such a contingency, our only consolation would be that we are strong enough to keep out of it. So long as we hold our own at Suez and behind the Himalayas, it is a matter of quite secondary interest to us, except from humanitarian considerations, what becomes of dismembered Turkey. Nothing that Russia, Germany, and Austria settle amongst themselves is at all likely to affect us unfavourably. It is absurd to suppose that Austria, to whom the Danube is a great highway, would permit the tying up of such an artery of commerce. We are glad to see that intelligence from Constantinople explicitly denies the rumour that Russia demands any exclusive rights of passage through the Bosphorus and Dardanelles. Russia probably knows quite well that such a claim would be intolerable to Austria, and perhaps to Germany as well. The one main interest of the civilised world, after all, is that no terms should be accepted which do not provide for the self-government and security of Bulgaria, both north and south, as well as of Bosnia and Herzegovina. Whatever arrangement establishes this will, so far as human foresight can see, be a satisfactory settlement of the Eastern Question.

## THE FUNERAL OF VICTOR EMMANUEL.

IT was, to say the least, exceedingly unfortunate that the Queen's Speech contained no allusion to the death of the first King of Italy. Owing to the concentration of all English interest for the moment on the question of peace or war the omission was not noticed here; but we may be sure that it has not escaped attention in Italy. And as if to mark still more pointedly the indifference of our Government to Italy's loss, the duty of representing this country at the solemn and stately ceremonial of last Thursday was committed to a junior lord-in-waiting. It is difficult to account for this apparent perverse want of courtesy. Other nations, far more friendly to Papal interests than ours, sent either members of the royal family or ministers of indisputable rank. And if the marked attention of Germany, shown by the visit of the Crown Prince, may be naturally accounted for by the strong interest of Prussia in the prevalence of Cæsarism over Ultramontanism, yet we should be sorry to think that the more disinterested position we are able to take made us less sympathetic with Italian unity. Our royal family are great travellers, and the facility of intercommunication in these days makes a run across the Alps little more difficult than a shooting raid into the Highlands of Scotland. The presence of one of our princes in Rome would have entailed no inconvenience either upon himself or on this country, while it would have been gratefully appreciated in Italy. It only remains now to hope that the Italians will understand equally with Russians and Turks that Lord Beaconsfield represents this country in nothing so little as in his foreign policy.

But whatever our Government may think of it, the nation at large both mourns and rejoices with the Italians. The loss of a popular King, little past the prime of his life, and with his work apparently but half done, is indisputably a great calamity. But the stability of the new kingdom, shown by the general acquiescence with which the accession of the young king has been hailed, is a matter of congratulation. The funeral of Victor Emmanuel was a confirmation of Italian unity. When the continuity of a Government is held to be uncertain, and the death of a strong ruler threatens to bring chaos after it, the funeral obsequies are only a melancholy show of regret mingled with fear. All hearts are with the past, and there is no ray of hope for the future to brighten sorrowing eyes. But such was certainly not the case last Thursday. The devotion that brought 150,000 strangers into Rome was symptomatic as much of enlightened patriotism as of affection for the departed King. The solemn enthusiasm, unmistakable even in the silence of the throngs that lined the streets as the *cortége* passed along, showed not only gratitude for the achievements of the late King, but a determination to maintain them unimpaired in the future. There was something also in the unanimous insistance on the burial of the royal corpse in the ancient Pantheon, which evinced a determination that Rome should be accepted once for all as the metropolis of United Italy. And how wonderful is the continuity of that Roman renown which is suggested to us by the mention of this building! How strange that 2,000 years after the decay and death of the great Republic, modern newspapers, amidst a tumult of world-wide agitation inconceivable to Cicero or Mark Antony, should be writing of the Eternal City as the centre of all the hopes of Italian freedom and the arena of the closest conflict between the interests of humanity and the arrogance of tyrants of the soul! Stranger still that a building, erected before the Christian era to enshrine the shadows of a vanishing polytheism, should survive the growth and decay of new superstitions undreamt of then, and should still exist, with scarcely a stone removed, to become the last resting-place of the impersonated symbol of world-wide revolt against the resurrection of a pagan priestcraft.

But this triumph of the new age over a decaying order has a certain pathos of its own, unimaginable in the bloody struggles of antiquity, and due to the irrepressible vitality of Christianity even in its most degraded forms. The old priest and king, who in his years of decrepitude has spent his time mainly in launching trembling curses against the victorious monarch whom he expected to trample on his grave, has strangely outlived his rival, and, still clinging to life, has received daily messages of the ruthless intrusion of the King of Terrors into the royal palace. But, to the credit of human nature, no less than to the honour of the venerable Pontiff himself, no words of heartless triumph have escaped his lips, nor has there been any unseemly show of self-gratulation on the fall of his enemy. Words of forgiveness and reconciliation, unaccompanied by any unkingly submission on the one side, or unchristian hardness on the other, were the last messages between the Vatican and the Quirinal. The most famous monument of the Church's victory over Paganism has been readily conceded as the tomb and the memorial of the first King of united Italy. And the ordinances of the Church, so far as we can learn, without any perverse restrictions, have been granted, with all their pomp and solemnity, to the dead body of the monarch once so fiercely denounced. It is said also that the Papal Court has not been unsusceptible to the profound impression of national determination made by the demeanour of the people at the funeral. Whether this lesson will be allowed to bear its legitimate fruits without further struggle against the inevitable, remains yet to be seen; and the question will probably be very much dependent upon the impending course of European politics. Meantime, it is somewhat humiliating to observe that as it is an English Ministry which alone amongst Western Governments has shown any symptom of indifference to Italy's loss and gain, so an English priest has presumptuously isolated himself from his ecclesiastical superiors in the rude refusal of ceremonial honours to the memory of Victor Emmanuel.

## THE REV. J. G. ROGERS IN REPLY TO CANON CURTEIS.

*To the Editor of the Nonconformist.*

SIR,—I do not know that it is necessary to do much more in reply to the extremely candid and courteous letter in which Canon Curteis closes his part of our somewhat extended correspondence, than to reciprocate, as I do to the fullest extent, his friendly words, and to express the pleasure I have felt in dealing with so high-minded and honourable an opponent. Let me assure him that I study all his desires for true catholic unity, though I may expect and hope to see them realised in a different form from that which he anticipates, and that I rejoice to find that he and I are one in our opposition to the rule of the State in the Church of Christ. I hope I need not add that my zeal for disestablishment is not inspired by any feeling of antagonism to a particular ecclesiastical system, still less of enmity to its clergy, but solely by a strong faith in great principles which conscience compels me to advocate, and which I believe our day is destined to see fully developed, to the great advantage both of the Church and the nation. The education of the people seems to be almost complete, and I trust the time is not far distant when the establishment of perfect religious freedom will herald an era of greater clerical progress. This correspondence, at all events, has been to me a fresh illustration of the unspeakable value of a free interchange of thought between Churchmen and Dissenters; and heartily thanking you for giving us a platform for this friendly discussion.

I am, yours very faithfully,
J. GUINNESS ROGERS.

Clapham, Jan. 21.

## WHY HAS THE ANGLICAN ESTABLISHMENT FAILED AS A NATIONAL CHURCH?

I.

THEY who held in their hands the forces of Government during the sixteenth, and, again, during the seventeenth centuries, had every motive to attempt the construction of a National Church, and to maintain their theories by all the powers which were at their disposal. It was a great thing to have rejected the yoke of Rome, whose pressure galled all men, from the King to the peasant. So intense was the relief that the sense of it was universal and permanent. The reconciliation with the Roman See, effected through the hands of Cardinal Pole, was unpalatable even to Gardiner and Bonner, and in the end reversed the Northern reaction. Again, it seemed so natural and so right that monarchs should define, enforce, and protect the religion of their subjects, that the founders of the Establishment seemed to have an easy task, as well as an obvious duty. Furthermore, the system which the English statesmen of the sixteenth century constructed, and of which the keystone was outward conformity, was so energetically assailed by those staunch emissaries of the Roman See, who united to the most indomitable perseverance, the most insinuating manners, and the largest knowledge of men and things to a mendacity which was perfectly shameless, and a never-ceasing spirit of intrigue, that the situation invited the patriotism and challenged the help of all who did not wish to see England fall back into her old slavery to Rome. The English of the sixteenth century may have cared little for the Reformed faith, but it is certain that they detested the Papacy. So in a minor degree did the princes of the House of Valois, Germany, north and south, and even Philip the Second of Spain. No phase of the Reformation came before Europe with safer prospects than that of England in the sixteenth century.

But the Establishment of the sixteenth century was quite a different affair from the Establishment of the seventeenth. The former was founded on that protest against the tyranny of the Roman See which was raised from the days of Robert Grostête to those of the English Reformers, and which was shared in various degrees by More and Erasmus, by Cranmer and Ridley. The latter was the work of a triumphant faction, which passed the Act of Uniformity, under which the Anglican Church was finally insulated from all other Reformed Churches, and the persecuting statutes by which Clarendon, the apostate, strove to enforce in detail the Act of Uniformity. The Church of the sixteenth century hoped to be national, that of the seventeenth never expected to be, unless relentless and unremitting fanaticism could effect such a result. The English Prayer Book was diligently reconstructed, and, wherever it

was possible, the doctrine of the Divine Right of Kings and of the passive obedience of subjects was introduced, with a view to familiarising the worshipper with those tenets which were illustrated so admirably by the Court of Charles the Second. The bishops and clergy of the Restoration were too pleased with their victory to criticise those who represented their success. The second Establishment was doomed to failure by the circumstances of its origin. The first was much more the Church of the nation, for up to the civil war of 1642, and indeed afterwards, most Englishmen believed in the necessity of an Establishment. The second was never more than a faction, and sometimes was even a minority—probably if one takes into account those only who are genuine members of religious communities is a minority now.

They who busy themselves with the interpretation of the English Constitution during the reigns of Elizabeth and the first two kings of the Stuart House, are a good deal exercised at the fact that an Establishment which succeeded for a time so well as a political instrument failed to conciliate the people. At one time they account for the failure by the strength of the old Church in the North; at another by the resolute attitude which Elizabeth took against the Puritans, and especially her opposition to the healing counsels of Grindal and Aylmer; at another to the narrowness of Whitgift, to the insolence of Bancroft, and to the bigotry of Laud; at another to the conceit and policy of James. Sometimes the repressive agencies of the High Commission Court are credited with having created the opposition which for a time swept away Church and king. It would be a waste of time to examine all these opinions in detail, and to show that neither singly nor collectively can they account for the failure of the Elizabethan Establishment.

In the days of Elizabeth it appears that one sect only held that the civil power should disengage itself wholly from the control of religious belief, though not always with perfect consistency. There were the Brownists, the forerunners, if not the founders, of the sect known as Independents in the seventeenth and eighteenth centuries, and as Congregationalists now. But all other forms of religious belief agreed in the principle that the civil power should assist right and repress wrong opinion. Cartwright was as strenuous an advocate of a State Church as Whitgift himself. The Puritans of the Long Parliament were as willing to put the law in force against Nonconformity as the Laudian prelates were, and in principle at least the Committee of Triers assumed as much authority as the extinct High Commission Court.

The Establishment of Elizabeth was in point of fact imposed on the English people by an external force and maintained by artificial means, but was not a spontaneous growth of the national mind and will. On the other hand, Presbyterianism in Scotland and Romanism in Ireland were spontaneous developments. The one was a national uprising against the amazing depravity of Scotch Romanism, the other was an equally national movement against English domination. But the English Church was the creation of politicians. It represented the forces of Government, not the conscience or convictions of the nation. Hence its mission was always to go counter to the national conscience or to national convictions, and to make its machinery stronger in proportion to the unpopularity which it incurred. The opposition which commenced in 1571, and which, though with varying intensity, never ceased till it culminated in the Long Parliament, was the inevitable consequent of a State Church, which was nothing if not a political institution, which did not at the commencement of its political existence pretend to demand more than an outward conformity, and from the first failed in securing this modest purpose.

It is an error to suppose that Government cannot extirpate one religion and enforce another. Romanism was wholly annihilated in Sweden by penal laws, mercilessly enforced. Protestantism, which showed a fair front in Spain for a time, was wholly crushed by the Inquisition. At the accession of the Emperor Matthias in 1612, a few years before the outbreak of the Thirty Years' War, there were far more Protestants than there were Romanists in Austria. In a short time the successor of this Emperor, Ferdinand of Styria, destroyed the religion which the majority of his subjects held. The Huguenots of France were nearly as numerous as their rivals, were wealthier, and were led by abler chiefs. But they were gradually reduced to an insignificant sect by the unremitting exercise of arbitrary power. Had the Tudors and Stuarts wielded the prerogative of Gustavus Wasa and Eric XIV., or of Philip II. or Ferdinand of Styria, or of Richelieu and Louis XIV., it is possible that they might have forced the Church of their policy on their people.

But this was not possible in any of the three kingdoms now united, for Parliament, even in its lowest estate, was necessarily in opposition to the Crown, and especially to its creature, the State Church. The servility of the English ecclesiastics from the latter end of Elizabeth's reign to the era of the long Parliament is a proof that they felt they had no hold on popular sympathy. A Montaigne does not appeal to Cæsar unless he believes that those who criticise Cæsar's policy have no liking for him. So, again, the apparent success of absolutism in ecclesiastical affairs which marks our history from 1629 till the era of the Scotch troubles in all the three kingdoms is a proof that Parliament was the voice of the people then, and that a State Church has its natural foe in a free Parliament. What happened in England, Scotland, and Ireland when the gag was taken away is seen in the downfall of the hierarchy at the hands of Puritan England, in the Solemn League and Covenant adopted enthusiastically in Scotland, and in the terrible outbreak in Ireland during the summer of 1641. On another occasion we shall point out what was the attitude and what was the popularity of the second Establishment of 1662.

JAMES E. THOROLD ROGERS.

## THE BURIALS QUESTION IN PARLIAMENT.

As we anticipated last week, Mr. Osborne Morgan has, at the earliest possible moment, introduced a resolution on the Burials Question—no measure for settling it having been announced in the Queen's Speech. The resolution is as follows:—

That, in the opinion of this House, the time has arrived when the long-pending controversy as to interments in parish churchyards ought to be closed by permitting such interments either with or without any burial service or with the burial service preferred by the relatives or friends of the deceased, and conducted by persons chosen by them.

The above differs from Lord Harrowby's clause by recognising the parishioner's right as a parishioner, apart from his religious views, and by not making it imperative that a minister should officiate at a burial service. We venture to think that the claim could not be more equitably, tersely, or felicitously stated. It covers all that can be reasonably asked. At a time when Her Majesty's Government refuse apparently to deal with this long-standing grievance, it would be foolish for Nonconformists to abate one iota of their rights. Another cause of satisfaction is that Mr. Morgan, reversing the experience of last year, has got a very early day for his motion—Friday, Feb. 8. His resolution will come on in the shape of an *amendment* to the motion for going into committee of supply. Consequently by the rules of the House no amendment upon his amendment can be moved, and if a division be then taken—which is most likely—the vote will be for and against Mr. Morgan's resolution *per se*.

Two members, either ignorant of their inability to do more than negative the resolution, or anxious to put their views on record, have given notice of amendments. That of Mr. Hubbard is to the effect:—

That Englishmen, exercising their religious liberty in separating from the Established Church, are justly free to provide themselves with places of worship and for burial, with such ceremonial as they approve, but have no right to require changes in the regulations of parochial churchyards which would impair the legal security for their orderly and religious use agreeably with the purpose of their foundation.

We do not at present propose to discuss this amendment, which, after the course taken by the House of Lords last year, seems like an anachronism. But it is open to the obvious remark that it covers a solecism. The building of places of worship is optional; the burial of the dead is compulsory.

Next we have Mr. Balfour's amendment, which proposes to leave out all the words after "closed," and insert—

And it is therefore expedient that such interments should be permitted to take place without the Burial Service of the Church of England, and with such other Christian and orderly religious service as the friends or relatives of the deceased may think fit, in parish churchyards of older date than fifty years, until such time as other burial-grounds shall have been provided in the parish, and except in those cases when such other burial-ground has been provided already.

The meaning of this amendment we take to be that, in all churchyards existing before 1828, the proposal embodied in Lord Harrowby's clause shall take effect, but that in burial-grounds created since that period the present law shall remain in force. The object of this restriction is to preserve from the intrusion of Nonconformists and their services a number of churchyards formed out of plots of land granted by landowners, and made over to the Established Church. Mr. Balfour wants to give the Church of England in this instance a *locus standi* apart from the State—a principle not recognised by the Constitution, and which many Conservative as well as Liberal statesmen would be disposed to repudiate—and to provide by public law for two different forms of burial, which Parliament would not be likely to sanction.

## OTHER ECCLESIASTICAL QUESTIONS BEFORE PARLIAMENT.

The House of Commons is not likely to lack material for ecclesiastical discussions during the session. On Tuesday, the 5th of February, Mr. Edward Jenkins is to move for a Royal Commission to inquire into the extent and the prevalence of Ritualism—a project which it would be difficult, if not impossible to carry out, but which may perhaps afford a peg for a lively debate. On the same evening Mr. E. A. Leatham will call attention to the law relating to the sale of livings, and move a resolution on the subject. The hon. member for Huddersfield, will, no doubt, make such an exposure of the scandals connected with the subject as he made last year; but, as the Home Secretary has already announced that the Government do not propose to deal with the matter this session, his resolution is not very likely to be carried.

There are also a number of ecclesiastical bills which stand in the names of private members. Mr. Goldney has a measure relating to clerical disabilities, which stands for second reading on March 20, and Mr. Wilbraham Egerton has reintroduced his Divine Worship Facilities Bill, which is to come on for discussion on Feb. 27. Mr. Duncan M'Laren again takes up the subject of Scotch Church-rates, but his opportunity will not occur till June 12. The Glebe Loans (Ireland) Bill, introduced by Mr. Mulholland, stand for consideration on February 6. On the 3rd of April Mr. Bass proposes the second reading of his measure for transferring the administration of Queen Anne's Bounty to the Ecclesiastical Commissioners. There are also bills for legalising certain colonial marriages (Mr. Knatchbull-Hugessen) and marriage with a deceased wife's sister (Sir T. Chambers), as well as for amending the laws relating to the Queen's Colleges and Universities in Ireland.

MR. GLADSTONE AND A PAPAL HIERARCHY FOR SCOTLAND.—Mr. Gladstone, writing from Hawarden on the 11th inst., to the Rev. Dr. Wyllie, Edinburgh, with reference to the subject of the Popish hierarchy for Scotland, says:—"Notices which have recently appeared might warrant the hope that the plan of a hierarchy for Scotland has, perhaps permanently, and at least for the present, been abandoned. If this is so it will on various grounds give me much satisfaction."

THE LEAGUE OF ST. SEBASTIAN.—The annual meeting of the "League of St. Sebastian" was held in London on Saturday. Sir George Bowyer, who presided, still exhibited a serene confidence in the early restoration of the Temporal Power. In the opinion of the Chairman of the league it would be presumptuous to say that the death of Victor Emmanuel was not due to the direct interposition of the Almighty. The opinion in Italy was widespread that through its invasion of Rome the House of Savoy would "come to grief," and Sir George said he should not be surprised to see a Republic established in the Eternal City and King Humbert a fugitive. Concurrently with this opinion, he entertains a confident hope that Pius IX. will yet live to be restored to the possession of his former dominions. Lord Denbigh proposed a resolution pledging the league to "make every effort (as far as the laws of this country will permit) towards the removal of the obstacles which delay the restoration of the Temporal Power and restrict the true and perfect independence of the Holy See."

THE BRISTOL RITUAL CASE.—A correspondence has taken place between the Rev. Canon Miles, founder of St. Raphael's, and the Bishop of Gloucester and Bristol with reference to proceedings commenced against the Rev. A. H. Ward for ritualistic practices. Mr. Miles recalls the attention of the bishop to a conversation he had with him some time ago, from which, he says, he understood his lordship considered the ritual customs at St. Raphael's allowable by the interpretations of the Lower House of Convocation. The rev. gentleman says sooner or later ritual will assume its proper place as a necessary adjunct to the expression of truths generally received, and he entreats the bishop to reconsider the matter, that he and many others may not feel that the great work has been injured by steps that would almost make them ask whether Convocation was not a mere nonentity. The bishop, in his reply, states that at the time of the interview referred to the law had not been declared, and anything he said necessarily had reference to the then existing state of things. His monition was based upon decisions since given, and he must adhere to it.

# Literature.

## *MR. DALE'S LECTURES ON PREACHING.*•

We congratulate not only Mr. Dale, but also the Congregational churches of England and America, on the publication of this volume. Interchanges of ministerial service between the English and American churches have been increasingly common; the authorities of Yale College displayed a fine taste when they availed themselves of the opportunity afforded them by the "Lyman Beecher Lectureship" to ask an academical service from one of the foremost of English preachers. And Mr. Dale has amply justified the confidence reposed in him; both for their international interest and as a contribution to homiletical literature, these lectures are worthy of a place on the shelves of even the best-furnished ministerial libraries. Mr. Dale's characteristic excellences are illustrated here—boldness and courtesy, a marked individuality and broad sympathies, wealth of thought and abundance of speech; above all, an uncompromising loyalty to the Gospel of which he is an expositor, and fervent piety. The range of his reading is also manifest, and a literary taste which, some may regret, is, in much of his public work, a little too much subordinated to the exigencies of the popular orator.

Mr. Dale has rightly judged that a periodical course of lectures on preaching cannot contemplate the delivery, by each lecturer, of "a complete and systematic course on homiletics." He has offered "those practical suggestions with regard to the work of the Christian preacher which have been verified by his own experience and observation." Some of the lectures deal with the spirit and purpose which should animate the ministerial student in his general education; others are directly concerned with the preparation and delivery of sermons. After a preliminary lecture on "The Perils of Young Preachers," there follow one on "The Intellect in relation to Preaching," two on the preacher's own private "Reading," then come lectures on "The Preparation of Sermons," "Extemporaneous Preaching and Style," "Evangelistic Preaching," "Pastoral Preaching," and a concluding lecture on "The Conduct of Public Worship." The book grows in solemnity and fervour as the lectures proceed; the last especially is a lecture of sustained eloquence and urgent personal appeal, which must have produced the deepest impression on the students who heard the course, and left in them a weighty sense of the magnitude of the work to which they had devoted their lives.

The confessedly fragmentary character of these lectures prescribes to the reviewer the method in which he should notice them. We shall say nothing more about the scope of the book as a whole, only adding that it is one of its merits that we have here no dissertation on rhetoric in general. Any public speaker will find valuable hints, but Mr. Dale has never forgotten that he has to speak with those whose work is to win men to Christian faith, and constrain them to Christian obedience. Counsels of the most practical and detailed kind are not wanting; but they are always associated directly with the motives and purpose of the Christian preacher.

Mr. Dale disclaims the pretence of originality in his lectures, happily quoting a saying of Nathaniel Culverwell's, "I always reverence a grey-headed truth." Individuality, however, there is in every one of them, and the secret of freshness in preaching will appear to students who will compare two passages in different parts of the book.

> What I wish to say is, that every one of you, before your life in this University is over, should endeavour to secure from God the immediate and supernatural revelation of those great truths which must constitute the strength of your ministry. It is unnecessary that I should tell you how you are to secure it. Solitary meditation; earnest prayer for Divine light; devout, quiet, yet persistent efforts to see things as they are; fellowship with Christian men, who, though they may have less learning than yourselves, have lived longer than you have lived in the presence of God; a loyal discharge of all common duties, practical fidelity to the light which God has already given you. These will be rewarded by a gradual, sometimes by a sudden, manifestation of vast provinces of the spiritual universe. Do not ask for the solution of the difficulties by which theologians have been perplexed and divided: try to know at first hand—to see for yourselves—the facts about which the Church is agreed.

Freshness of thought, originality, Mr. Dale says rightly, is not a mere intellectual attribute, but results from the hold of truth on the whole man. This passage may be supplemented with that on the "Morality of Style," from which we give a brief extract:—

> There is hardly a vice, there is hardly a virtue of moral conduct, that has not its correlative in style. Conceit, vanity, and ambition, insolence and pride, selfishness, cowardice, slovenliness and indolence, intemperance and violence, pretentiousness and indifference to truth—you may find them all in style as well as in character. You may find also the opposite virtues—courage, frankness and honesty, humility, modesty and simplicity, sobriety, gentleness, and industry. I do not mean that the vices of a man's style are always present in what we call his moral character. It sometimes happens that, through accidents of temperament, or through defective early moral discipline, or through the imperfect development of conscience, ethical laws are grossly violated by the intellect which are rigorously respected in conduct.

Mr. Dale unequivocally assigns the first place to extemporaneous preaching; but he points out some signal advantages possessed by written sermons. Here are some words of wisdom derived from his own experience—

> Ten years ago certain aspects of ethical and religious truth and duty exerted exceptional power over my own moral and spiritual life; five years earlier certain other aspects of truth had the same ascendency, and ruled me with the same authority. These particular truths or particular aspects of truth do not seem to me less important now than they were when they haunted me day and night. Their practical value to my congregation does not seem to me less than it was then. But they have been so incorporated into the very substance of my faith and life, that the intense intellectual interest which they once excited has gone by. I could not state them now with the same energy with which I stated them when they absorbed my whole thought and fired me with enthusiastic ardour. And yet when I take up an old sermon in which these aspects of truth or duty are illustrated and enforced, the flame bursts out again; I am ten, fifteen years younger; I can preach the sermon with the same vehement moral interest with which I preached at first. Sometimes, indeed, I think I preach an old sermon of this kind with even stronger emotion than I felt when it was fresh, for the experience of subsequent years has deepened my sense of the value of the truth or the soundness of the duty which it was intended to illustrate. If, however, I had to write a new sermon on the same subject, I should not be able to write with the same force and fire.

Two eloquent passages, especially adapted to an audience of young Americans, have already appeared in the *Nonconformist*: one on the claims of political life on spiritual men; the other on the English language, as "one of the noblest and most precious parts of that magnificent inheritance which you have received from a great ancestry." We need not, therefore, quote them again. We regret, however, that the force of Mr. Dale's appeal to his audience to reverence and maintain the nobility of English speech should be weakened by his own adoption of the most ignoble slang that now prevails—the language of "the turf." How could one acquainted with the history of the word "form" (*μορφή*), and its use in the Bible and the English classics, have consented to its degradation, as Mr. Dale does on page 113?

There are other parts of the volume, equally valuable with those we have quoted, to which our space will not allow us to refer, especially as there are one or two defects in the lectures which we ought to notice.

In the treatment of the technical parts of his theme, Mr. Dale make too much of methods, the conventional and mechanical modes of cultivating effective speech. There is an "intuition" of the orator as well as of the saint. His own style, in the earlier lectures, suffers from the want of *abandon*. It would be indelicate to speculate whether some of the failures to follow his own counsels, which he confesses, have not been better than success; but we have been more than once reminded of Hamlet's words:—

> Rashly,
> And praised be rashness for it—let us know,
> Our indiscretion sometimes serves us well,
> When our deep plots do pall; and that should teach us
> There's a divinity that shapes our ends,
> Rough-hew them how we will.

The "oratorical instinct," of which Mr. Dale makes much, has more than once betrayed him. His sarcasm aimed at those who "claim to be broad theologians," is not only gratuitous, it is sophistical. We wonder to find the advocate of a "generous theology" repeating the cheap aphorism, that science, when it ventures to touch the great problems in which the heart of man is most deeply interested, "ceases to be science, and becomes pure speculation." In a sense this is true, but why should not scientific men bring their peculiar aptitude to "the great problems in which the heart of man is most deeply interested," why dismiss their speculations with a contemptuous epithet? Every domain of human thought is enriched from others; even "theories of the Atonement" owe something to scientific speculation. More than once, too, we have noticed in these lectures a rhetorical, rather than a strictly accurate, description of the opinions of Mr. Dale's theological opponents. For instance, in antithesis to the doctrine "that the death of our Lord Jesus Christ is the objective ground on which God receives into His favour those whom He had regarded with hostility on account of their sins," he sets the doctrine that "through *the revelation of the infinite love of God* in the death of Christ, the hearts of those who regarded God with hostility are subdued to penitence, and their hostility ceases." Mr. Dale surely knows that the words we have italicised would be regarded by many holding a subjective theory of the Atonement as very defective. The revelation of *the righteousness of God* in the death of Christ is a doctrine as precious to them as to him, and a painful feeling of misrepresentation is produced in them by such an antithesis. We wish Mr. Dale had given a lecture on "the perils of the oratorical temper." He has a noble passage on "Apologetic Preaching," and the generosity due to opponents. No one will, for an instant, suspect him of the want of controversial, or of any other, generosity. His rhetorical instinct sometimes overpowers him; oratorical strength like his requires a more than ordinary caution in its employment.

• *Nine Lectures on Preaching.* Delivered at Yale, New Haven, Connecticut. By R. W. DALE, Birmingham. (London: Hodder and Stoughton.)

## *"ISLAM UNDER THE KHALIFS."*•

The common idea of Mahomedanism is its unyielding rigidity, its unchanging conservatism. Close students, on the other hand, who have followed its development critically and with care, are often surprised at its adaptability, at the numerous transformations through which it has passed under the varying conditions of the peoples who have become subject to it. The possibility of all this is implied in the Koran itself, which often modifies in the latter portions what has been laid down with severe strictness in the earlier parts. Hence the opening to a field of interpretation, which at length gave rise to a school of prophets or Rabbis (almost as in later Jewish development), resulting in mighty mazes of tradition, under which the greatest quibbling was admitted, and sometimes the grossest immorality sanctioned. Major Osborn thus eloquently indicates the position and authority of the traditions:—

> Independently of conscious mendacity, the immense accumulation of traditions was in the main a result of simple gossip. It grew up in the great standing encampments of Persia, Syria, Mesopotamia, and Egypt, where, after the conquest of a province, the Arab tribes were drawn together to keep order and repel invasion. In these encampments, during the intervals of active service, the thoughts of men naturally reverted to the Prophet, who had launched them forth upon this astounding career of carnage and conquest. Those who had seen the Prophet found eager listeners wherever they went. The stories they related passed from lip to lip, losing nothing in the process of transmission; and so it came to pass that each of the great Mahomedan cities of Asia—Koufa, Basra, Damascus, Jerusalem, Meron, Herat—became possessed of a body of traditions which were handed on orally by masters to their pupils. But no attempt was made to sift and criticise this immense accumulation of anecdotes. Millions of traditions floated amid the Faithful; tens of thousands of these were pure forgeries, and hundreds of thousands of them were contradictory. None knew how to discriminate between the true and the false, or how to ascertain the abrogating traditions from those which were abrogated by them. Abou Hanifa and the "legists of Irak" had proposed to get rid of the difficulty by setting aside the entire mass of traditional literature, and deducing their jurisprudence exclusively from the Koran. But the verbal quibbling and legalised immorality in which their practice had resulted had occasioned the strong reaction in favour of the traditions, at the head of which stood the Iman Ahmad ibn Hanbal. "When," said one of Iman's disciples, "the horseman of the traditions gallops about in the hippodrome of contestation, the heads of analogical deductions are struck off and given to the winds." But in order to provide "the horseman to the traditions" with weapons that should not snap in the using, it was necessary that the great mass of traditions should be collected, and by the application of a severe and searching criticism, the authentic separated from the spurious. This was the task which devout men now set before themselves as their life-work. Undeterred by the dangers and hardships of travel, they journeyed through all the provinces of the Mahomedan world, devoting twenty and thirty years of their life to this laborious enterprise, and made complete collections of all the traditions they found among the people. These they then subjected to critical tests, discarding those which were wholly false, and rearranging the rest according to the degree of incredibility attaching to each tradition.

And further on, he writes concerning this very important point:—

> Here, then, are the constituent elements of Mahomedan law: the Koran, the traditions, and the systems of jurisprudence taught by the four orthodox Imams. Its peculiar character consists in this, that it is at once a religious creed and a political revelation. Church and State are so completely identified that the religious life is made subject to the supervision of the courts of law; and the constitution of society and the Government is supposed to be the result of a series of Divine enactments. In religion, therefore, all spiritual development is treated as a crime against society, and punished accordingly. In civil and political life

• *Islam under the Khalifs of Baghdad.* By ROBERT DURIE OSBORN, Major in the Bengal Staff Corps, Author of "Islam under the Arabs." (Seeley and Jackson.)

all efforts after reform or improvement are regarded as a rebellion against the revealed will of God, and punished as infidelity. The system, as a whole, rejects experience as a guide to deeper insight or a wider knowledge; tramples upon the teaching of the past; pays no heed to differences of climate, character, or history, but regards itself as a body of absolute truth no jot or tittle of which can be rejected without incurring the everlasting wrath of God.

Major Osborn's volumes, of which the present is certainly not the least interesting or valuable, amply attest this, notwithstanding that their main interest arises from his remarkable power of tracing out the causes of subtle and often surprising modifications, presenting what is, in many most important respects, a fresh view of Mahomedanism, and this in the face of the great amount of critical effort which has recently been brought to bear upon it. The Major has come into close contact with Mahomedanism during his service in the East, which accounts so far for many of his results; and this, we doubt not, will yet more prominently appear in the next volume which he promises—"Islam in India"—a work which, in addition to its speculative interest, will have a direct practical interest, since it is confessed on all hands that the Mahomedan element in India is one of the most difficult problems which English statesmen there may have to deal with in the not distant future.

Major Osborn has traced out with signal clearness the various transformations Mahomedanism has undergone through the emergence of mysticism, rationalism, and kindred influences. He makes it quite clear that the Koran itself sets an absolute bar between God and man, and reduces religion to mere authority, its duties being summed up in a most elaborate and exacting ritual; and it is, therefore, not a little surprising to find that one of the most inveterate pantheisms the world has ever seen has sprung out of Mahomedanism, and that a religion which proscribes reason has a free-thinking of its own. In its origin Mahomedanism had dimly reflected some of the light of Christian ideas; its contact with these afterwards was disruptive, and acted on the severe dogmas of the Koran as the colours are acted on in a kaleidoscope. They shift, they rearrange themselves, they remain identical, and so the Mahomedan Mystic argues. The dogmas remained, they were but spiritualised, the traditions were in force, only penetrated anew by life and soul. So the Soufi is a faithful believer and yet a mystic. The place and influence of the Mahomedan Mystics forms one of the most attractive chapters in Major Osborn's book.

Under the Khalifs of Baghdad it cannot be denied that Mahomedanism, if it parted with some of its excessive dogmatisms, revealed alongside of its traditionary persistency, a pliability and power of comprehension in every way remarkable. The poetic mysticism of Persia, embalmed in its poetry, linked itself to the light borrowed, as has been said, from Christian Platonism, and the two main phases of thought and feeling thus produced were altogether unique. Mahomedan mysticism and Mahomedan free-thinking both seem wholly opposed, at first sight, to the system. We read:—

> In one of the traditions the prophet was declared to have said: "God wrote the *Thora* with His own hand; and with His own hand He created Adam"; and also in the Koran it is written: "And we wrote for him upon the tables a monition concerning every matter in reference to the tables of the law given to Moses." A tradition such as this showed that God possessed hands, that He wrote and performed other operations with them; and if He had done so in the case of the revelations entrusted to Moses and inferior prophets, it was impious, and obviously false, to deny a like origin to the revelation granted to the last and greatest of the prophets. This position involved the tangibility and visibility of the Deity. The Free-thinkers denounced this as blasphemous. Forthwith anthropomorphism of the wildest kind became identified with sincere and genuine belief in Islam. God, it was affirmed, had a body and limbs. This, as usual, was supported by a tradition, in which the prophet was reported to have said, "My Lord came to meet me and stretched forth His hands to greet me, and looked into my face, and laid His hands between my shoulders, so that I felt the coolness of His finger-tips." God sat upon a throne, in the literal meaning of the words. But here difficulties arose which it was found impossible to solve satisfactorily. Did He fill the whole of the throne, and get behind the Deity? Did His attribute of infinity extend infinitely upwards or infinitely downwards? Was there a space between Him and the throne; and if so, how much?—some inclining to believe it was infinite, and others unmeasurably minute. Was he "firmly seated upon the throne, or in some other manner?"

The way in which Major Osborn traces the effect of the revelation on the Turcomans of Central Asia, is very skilful, no less than his description of their gradual rise into influence; but at length the Turks, from reasons of policy, resulting from the hot jealousies of the Arabs on the one hand and the Persians on the other, threatening insurrection, were selected to fill the most important positions in the army and other offices. They speedily became a great power, which finally determined the main developments of Mahomedanism. Major Osborn thus describes their position in the Khalifat of Mamoun:—

> The Turkish chiefs enjoyed a power of life and death, which they exercised with the unsparing cruelty characteristic of the race. The soldiers treated the population of Baghdad as so much dust beneath their feet. A favourite amusement with them was to ride at full gallop through the narrow and crowded bazaar, trampling down old men, women, and children, and the sick and infirm. The populace retaliated, maltreating or murdering every Turkish soldier whom they found alone. Hence were occasioned bloody riots and fighting in the streets. The people cursed the Khalif, who had let loose this scourge upon them; and upon one occasion an old man seized the bridle of Al Mutasim's horse, and vehemently reproached him for the miseries he was bringing upon the people entrusted to his care. Al Mutasim, startled by the depth of bitterness revealed, resolved to abandon Baghdad, and erect a new capital for himself. He pitched upon an open plain abutting on the Tigris, but about eighty miles higher up the river than Baghdad; and there he built the city of Sir-man-rai, or Samarra, as a residence for himself and his mercenary cohorts. This imprudent act reduced the Commander of the Faithful to a helpless puppet in the hands of his Turkish soldiery. At Baghdad there was a large and courageous population to whom, in case of need, the Khalif could make appeal; at Samarra there was nothing. The chiefs of the bodyguards were supreme, and could dispose as they pleased, of the headship of the Mahomedan world. The names of these chiefs were Itach and Wassif.

Through the triumph of Khaled over the Ommayas, Mahomedanism had brought to itself a new influence—the Persian—which, as we have seen, prepared the way for further developments, overleaping the boundaries that Arab prejudice or self-interest would have set to it, and also determined the character of some of the most splendid as well as some of the most horrible episodes in its history. The period of "the good Haroun al Raschid" (who figures more benignantly in poetry than in history) with his cool plotting was one of great brilliancy, but destined not to last long. Baghdad then attained its highest point of spendour. "The earth," to borrow the language of a Persian poet, "was irrigated with water of musk and rose; and the scent of delicious perfumes was scattered abroad. Evening after evening joyous companies assembled around a host generous and munificent. At a signal from him, the fair young musicians made their melodious voices to be heard, blended with the soft sighings of the lute." The Prophet's prohibition of wine was so utterly disregarded that surely Mr. Austin Dobson was somewhat untowardly treated by a very influential reviewer recently when it was suggested that he must surely be joking in coupling the wine-chalice with an oath by the "beard of the Prophet *who forbade wine*," in a poem on the very period of the Khalifs of Baghdad. "Throughout the day," continued the poet of Al Raschid's court, "our hands shed the blood of the wine-cup; but the wine revenged itself upon our legs; a rosy liquor received from the hands of a gazelle-like nymph, who seemed to have extracted it from her cheeks and then passed it round." Major Osborn says of Haroun al Raschid:—

> He was a hard and pitiless sovereign, prone to treachery, and careless of the well-being of his subjects. The provinces were desolated by his exactions; the dominions of the Byzantine emperors were perpetually invaded, not for conquest, but in order to fill the bazaars of Baghdad with crowds of Grecian slaves. The booty and the wealth thus acquired were, however, lavishly expended upon poets and divines; and they in return sang the praises of their master, and exalted his virtues. His slave-catching expeditions were denominated "holy wars," and he was assiduous in the performance of the pilgrimage. He made the journey in great state, surrounded by doctors and learned men, and showering gifts all along the route he passed over.

So different are the colours in which the characters of such men are painted in romance and in sober history! The Arabs were, of course, jealous of the Persians and their influence, and plotted to weaken them; and at length the Barmekides fell most ignominiously and cruelly, their fate giving rise to various revolts, which Major Osborn has described with marked power.

But, though Mahomedanism has an undoubted range of adaptiveness in certain directions, it needs to be clearly borne in mind that it is in essence a persecuting power—at once religious and secular—and can never cease to be such. The traditions which have grown around the Koran render the justification of licence and immorality easy, and the responsibility laid on the shoulders of the faithful to lie and to kill, if only its victories can thus be extended, has sapped the very foundations of moral and social well-being. Major Osborn writes well in his preface:—

> The broad fact which has to be accounted for is the decadence of the Mahomedan world. To whichever quarter we look—to Northern Africa, to Egypt, Arabia, the Ottoman Empire, Persia, of the Khanates of Central Asia—the same spectacle of decay and increasing decrepitude confronts us. There is no soundness in it; but wounds and bruises and putrifying sores—the whole head is sick and the whole heart faint.

And Major Osborn is perfectly right in urging that, whatever may be the final judgment of Mahomed's character, his religion is a mere worship of force—a fatalism of the most dangerous sort, which has prostrated reason and conscience before a contradictory book. This work—eloquent, discriminating, and fair—is one of the most decided blows the system has received, and is the more to be appreciated in that a certain sentimental view of Mahomed has recently prevailed.

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## *THE EPISTLE TO THE ROMANS.**

The first of these commentaries comes, we presume, from America. And a very good and useful book it is, written in a clear and forcible style. Nothing could be better than the Introduction, in which the author discusses the questions of genuineness, authorship, and such matters. He begins by stating plainly the assumptions on which his argument rests. He does "not take for granted the Divine authority or supernatural origin of any part of the Bible." "The only admissions I require are," he says, "that a letter exists professing to have been written by the Apostle Paul to the Christians at Rome; that it exists in various languages, in thousands of printed books, bearing all dates from the invention of printing to our own day, and in hundreds of manuscripts preserved in libraries and monasteries, and giving various indications of age; and that it is quoted in many ancient writings, of which copies have come down to us." On this foundation Mr. Beet builds up a very strong and compact argument with great skill. In other volumes he hopes to extend to all the Epistles of the New Testament the course of study here begun; and then, if God permit, to gather together and arrange in order the teaching of the entire New Testament. This is an ambitious project, but if executed as this first portion of it has been it will not fail to be of great service to Biblical students. We should explain that Mr. Beet's work is not a "critical" commentary in the technical sense. We have not found one word of Greek in it, and the author seldom discusses the opinions of others as such. But it is full of discussion and argument. The thought is clear, the style terse, and the "putting" very skilful. The theological standpoint may be described as that of Evangelical Arminianism, not far separated from a mild or moderate Calvinism. Dr. Hodge's Calvinism is strenuously combated.

The "Illustrated Notes" of the Poplar Incumbent form a commentary of an entirely different order. "Commentaries of various characters—good, bad, and indifferent, and of varying designs (theological, polemical, critical, expository, practical)—abound upon most of the books of the New Testament, None, however, of these, singly or combined, exactly meet the demands of a large and increasing class of students, of conductors of Bible-classes, and those who wish to read intelligently the Scriptures for their own private use, or to expound them at family worship, or in a more extended sphere. The writer believes that there is no work which furnishes in a sufficiently simplified and systematic manner the grammatical and critical knowledge necessary for an accurate exposition of Scripture, and especially of the Pauline epistles." Many of Mr. Neil's predecessors in the work of exposition have thought the same, and have girded themselves to supply the discovered want; and we have no doubt many of his successors will do the same, even with his work in their hands. Nevertheless, it is to such impressions we owe many a good book; and Mr. Neil's is really a good book, and will render service to many. Without the compact energy and the condensed and firm handling of topics which we find in Mr. Beet's, it has distinctive qualities of its own. The illustrations to which its title refers are not pictorial, but consist of well-selected extracts from other authors. The Greek of the original is sometimes quoted, but never so as to embarrass the merely English student. There is an "Expository Analysis," in parallel columns with the text, covering some eighty pages, which is extremely valuable, and the close and consecutive study of which cannot fail to give a good idea of the course of thought in this, the greatest and most profound of the Apostle's writings. The theological standpoint is moderately Calvinistic. But Mr. Neil's commentary, like Mr. Beet's, may be studied with advantage, whatever be the reader's opinion on some of those hard and knotty points, which are as "redoubts" around which polemical warfare fights its fiercest battles, and which

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* *A Commentary on St. Paul's Epistle to the Romans.* By JOSEPH AGAR BEET. (London: Hodder and Stoughton.)

*Illustrated Notes on St. Paul's Epistle to the Romans.* By the Rev. C. NEIL, M.A., Incumbent of St. Matthias's, Poplar. (London: R. D. Dickinson.)

seem to fall now into the hands of one party and now into the hands of another.

## *THE RUSSO-TURKISH WAR.**

This book is precisely what it professes to be. By the skilful use of connecting links, most judiciously written, and a careful arrangement of the letters, we have what is, in fact, a continuous and pleasant history of the war from its commencement to the fall of Kars. It furnishes us with a very striking illustration of the completeness with which newspaper correspondence is now done. No expense is spared. The war correspondent is clearly instructed to avail himself of all chances of fresh information without regard to outlay; and he is apparently allowed a considerable latitude in the expression of his opinions, so far as they arise out of the matter in hand. The perfection of the system is one additional sign of the times, exhibiting the enterprise and skill of the newspapers, and the demand of the public for news in the shape of reliable description by competent eye-witnesses. That the *Daily News* staff was not only well equipped, but well-chosen, is proved by the circumstance (of which we have repeated hints) of their capacity to ride for great distances—thirty or forty miles—to send off securely, and without loss of time, despatches by post or telegraph—capabilities which have in several instances enabled it to forestall its daily contemporaries. It is hardly necessary to dwell at any length on the characteristics of the writing which has been so widely circulated, eagerly read, and is in many instances so well remembered. We need only remark on one element which imparts to it an additional interest—an element which was duly and properly dwelt on at the dinner given to Mr. Archibald Forbes before he started again for the seat of war. It was this—that these letters were not written amid the repose of libraries with authorities at hand, and all that conduces to aid in mental concentration; but amid the noise and turmoil of battle, sometimes in the saddle, at other times under a tree or by the wayside. And yet some of these letters are as graphic, eloquent, and compressed as ever came from the hand of historian, writing long after the event, and with piles of documents before him. We shall not attempt any outline of the book—which, indeed, would hardly be possible—but to justify what we have just said, we must give an extract or two. We shall begin near the end of the volume, and give this sketch, prelusive of the great Shipka battle, as touching as it is powerful:—

Before daylight this morning, Aug. 24, the sound of the renewed cannonade came down the passes and along the quaint old street of Gabrova, where the townspeople collected in anxious groups and whispered with pale lips. It had volumes of terrible significance for them, that sullen booming of cannon in the Shipka there, not three hours' march from their doors. While the Russians stood their ground there the pale citizens were safe; but let them be worsted, and three short hours would see the leaders of the swarms of murderous Circassians riding down the old main street, with its projecting fronts and its resemblance to Cairo. For the Russians to be worsted meant letting loose a horde of savages on that vast aggregate of fugitives who were camped in every field and beneath every tree, from Gabrova to Drenova. For the Bulgarians, then, each moment was an agony of suspense. Nor is it easy to realise how deeply the Russian chiefs must have felt the sense of responsibility upon them. A leader may see his soldiers falling around him. They go down in fair fight. They die, so to speak, in the way of business; but to know that on their staunchness and skill hang the lives of countless women and tender babes must be terrible. Yet how glorious to realise and be equal to the burden of responsibility! I am sure the Russian soldiers fought none the less stoutly because for two days before they reached the scene of action they had been marching with pitying hearts and cheering words through the miserable fugitives cowering along their path. I saw the noble-hearted fellows empty their havresacks of bread into the laps of the starving Bulgarian women and children, although the act left them foodless, without a guess when they would eat next. I saw them with infinite patience grope into corners of recondite pockets, fish out the poor coppers which they had been saving for schnapps and tobacco, or perchance to take home to their young ones in the humble cabin in far-off Russia, and bestow them instead on the gaunt children of the fugitives, with some expression of rough jocularity which was but a cloak for a tear and a blessing.

This is the kind of scene which gives some sense of pathetic relief from the grim horrors of warfare; our second quotation shall be more business-like:—

In this war I foresee that correspondents will have to be couriers as well. It was under this conviction that I started this morning to ride the thirty miles from Bjela back to Simnitza with the above letter and a short telegram. I took a bee-line, holding a course nearer the Danube than the road by which we had travelled to Bjela, and I never saw a Russian soldier between the camp above Bjela and the fields beyond the ridge covering Sistova, where the foragers of the 9th and 14th Divisions were gathering hay for their horses. My route lay over alternate ridge and down into alternate hollow, through a solitude which was only interrupted by two or three villages passed on the way, and by a couple of very truculent gentlemen who were marauders, if not Bashi-Bazouks proper, and who had their quarters in an abandoned shepherd's hut in the throat of one of the loneliest villages. Never before in all my experience of war correspondence have I carried a revolver before this morning, when, as I left Bjela, I borrowed a weapon, with which my servant has chosen to encumber himself, and I had some reason to be pleased that I had taken this precaution. One of the villages in my route I rode round, because of the information given me by Bulgarian peasants on its confines that a small party of plundering Circassians were in the place. I gathered that they had made booty of the wine-shop of the village, and, owing to circumstances following thereon, were not for the moment actively hostile. But the Russian troops sweep through this territory on their way to a given object, and, while they regard nothing to the right or left of their march, leave no posts in their rear to hold the villages and the country they have traversed. Now the glens, and some villages, hold Bashi-Bazouks, who lie quiet while the great wave passes over them, and start up to do a spell of looting after it has passed. The scoundrels are as protean as were the gentlemen whom it is the conventional duty of myself, as a Scottish Highlander, to reverence as chivalrous ancestors. When the brigade is passing they are peaceful agriculturists reaping the grain on the hillside—as like as not somebody else's grain, but who is to know? When it is passed, to a couple of stragglers, or to a peaceful wayfarer like myself, they are extremely dangerous and unpleasant. I foresee that in this war the danger to correspondents will be in keeping up communications, not in action.

The following indicates well the make-up of a Russian cavalryman:—

The Russian cavalry saddle is a very rudimentary yet serviceable article for practical work. It consists simply of a wooden frame raised on two wooden panels, which fit the horse's back lying lengthwise on either side of the backbone. The only leather about the saddle is the flaps, which come only a little way down, but extend the full length of the panels. Both pommel and cantle are high, and cut out so as to allow a current of air to circulate along the backbone between the panels In front are a pair of immense wallets, which are stuffed with belongings of man and horse. Above the wallets is carried a sheepskin poa-coat, above that, again, the cloak, neatly folded, not rolled, and the whole is covered by the horse-rug, which envelopes the wallets and their superstructure, and, being carried backward to the cantle, furnishes also the seat of the saddle, there being no leather seat, as in our military saddles, above the wooden frame. Behind the wallets, or rather, perhaps, behind the top of the pommel, the dragoon carries rations for two days, bread, rice, salt, &c., in canvas bags made for the purpose. Behind him, across the cantle, hang, also in canvas bags, on either side his horse's ration of grain for two days, with two days' allowance of hay, packed very close in hay nets, hanging down on either flank. On the panel ends behind the cantle is carried a small round valise, much of the same shape as that used by our cavalry, but without a flap. In this and in the wallets the dragoon carries the following kit:—One uniform tunic, one white tunic, three shirts, two pairs of drawers, one sleeping comforter covering head and neck, one pair of boots, and one pair of leathers for making new legs to boots. Each third man carries a copper cooking-pot, which fits exactly over one end of his valise. Above the valise is half a *tente d'abri*, with one of the stakes. I should have said that above everything in front are strapped the picket pegs and ropes, which, however, seem to be very little used. Underneath the saddle is a felt blanket, folded fourfold, which does duty for our numnah. It is refolded daily so that a fresh surface is always next to the horse's back, an admirable preventive of chafing. A one-inch broad leather girth maintains the saddle in its place with the aid of another passing under the horse's belly some distance further back. A surcingle keeps the rug in position, and straps it down on the frame. There is no breast-plate or crupper to the Russian saddle, but a leather band crosses the horse's chest to keep the saddle in position. The headstall is simple, slung, and eminently practicable; there is no gimcrackery of string buckles or brasses. The dragoon, who wears a kepi, a blue tunic, and pantaloons, with boots coming up to the knee, carries a breech-loading Kranke short rifle, not a carbine, in a leather case slung on his back, with the butt on the right side and the muzzle over the left shoulder. The non-commissioned officers carry no rifles, but are armed with revolvers. The private dragoon has no pistols. He carries a sabre, without a basket hilt—indeed in the Russian Army there are few basket-hilted swords—in a leather scabbard lined with wood and tipped with brass, and bound by brass rings. On the sword scabbard is also the leathern sheath of a bayonet for use with the rifle when the dragoon is fighting on foot. For the Russian dragoon is a dragoon proper, according to the original acceptation of the term. He is armed and trained to fight indifferently on foot or on horseback, but I should prefer to call him a dismounted cavalryman when he is on foot. The Russian dragoons march in sections of three, and at the order to fight on foot, the centre of three takes charge of the horses of his two comrades, the sous-capitaine of the squadron taking charge of the horse detachment, and while striving to avail himself of as much cover as possible, keeping also as near as possible to the force fighting dismounted. To sum up, the Russian dragoon has nothing about him that jingles as he rides—nothing that by sparkling could show his whereabouts afar off. He is a plainly-dressed workman-like practical-looking soldier with a genuine love for his horse, and, it appears, a real pride in his profession.

* *The War Correspondence of the Daily News*, 1877. With a connecting narrative, forming a continuous History of the War between Russia and Turkey, to the fall of Kars, including the letters of Mr. Archibald Forbes, Mr. J. A. MacGahan, and many other Special Correspondents in Europe and Asia. (Macmillan and Co.)

## QUARTERLY REVIEWS—JANUARY.

Some of the quarterlies seem to have taken a new start with the New Year. Of the *British Quarterly* we have never met with a better number. The opening article, on "The Mikado's Empire," based upon the American work of Mr. Griff's, who was connected with the Imperial University of Tokio (Yeddo), is of an elaborate character, and evidently written by one who is himself acquainted with the country. Both writers fully appreciate the remarkable character of the people and the still more remarkable reforms which they have carried out during the last few years. Of the latter it is said:—

The flourishing aspect of the country, the roads, the temples, the busy commerce on the inland waters and streams, the vast area of cultivated land, prove beyond a doubt that under the late Government the nation must have enjoyed a long period of profound tranquillity. In some districts, at least, it has not been so since. Yet the reformers deserve much credit for what they have accomplished in spite of the mistakes of the more sanguine among them. They have introduced railway communication, steam navigation, and electric telegraphs. The efficiency of their post office is shown by its carrying twenty millions of letters in a year. Every dangerous headland is marked by a lighthouse or beacon; the wastes are being surveyed, and the resources of the land developed. Earnest attempts are being made to introduce a system of jurisprudence worthy of the new position assumed by the empire; and to the honour of the new Government be it said, it has covered the country with schools, and has provided for the wants of many thousand scholars. We may smile at its attempts to become all at once a constitutional monarchy of the European type, and a great naval and military power, but we cannot help wishing that the beautiful country of Japan may have a destiny as fortunate as its climate is bright and its geographical position happy.

The "Americans in Turkey" is the title of a singularly new paper, giving information which, as far as we are aware, has never before been put together. It is an extraordinary testimony to the value of the work which has been done there—so utterly different from our own that we read the paper with something like a feeling of shame. While we, for the most part, have been stirring up a taste for war, and virtually encouraging all the vices of the Turkish Empire, Americans, without any show or ostentation, have been gradually working towards the moral and social elevation of a people, and with singularly successful results. The writer shows what has been done in respect to exploration, literature and education, medical practice, and the improved condition of women. Of course, the work has been local in its character, but yet wide in its influence. Take the following out of many statements:—

When the Americans arrived in Turkey they found the women of the country in a degraded condition. There was no public sentiment, either among Moslems or Christians, in favour of the education of women. The general opinion seemed to be that the female sex has almost no intellectual capacity. The first efforts of the Americans to make the women sharers in intellectual progress and refinement were met with opposition and often with derisive laughter. Let us ask, then, What have the Americans accomplished in Turkey in respect to the improvement of women? We answer, they have created a new public sentiment in favour of the education of women.

That such a sentiment now exists to a large extent, is shown in a variety of ways. Several thousands of adult women have been taught to read, and this fact attracts a great deal of attention among all classes of the people. The husbands and relations of these female readers are proud of them. "My wife knows how to read," is a remark now often made with evident satisfaction. True, those women have not gone beyond simple reading, but that alone is a great boon: it opens to them a new world.

This new public sentiment is shown by the interest taken in the schools that have been established by the Americans especially for the education of girls. Annual examinations of these schools are held, and it is on these occasions that the public sympathy manifests itself. Pashas, civil and military officers of high rank, the ecclesiastics and wealthy men of all the different nationalities, are reported as attending their examinations, and as expressing their hearty approval of the efforts that are made by the Americans for improving the condition of the women of Turkey.

The article on "Savings Banks" is full of curious and encouraging information, and curious, also, is the very erudite paper on "Precious Stones." Since it was written, the way of making both rubies and sapphires has been discovered, and perhaps "precious stones" will soon become a thing of the past. "Capital and Labour" is a timely contribution to a question that is now being discussed with a great deal too much acrimony on both sides. Here there is no acrimoniousness, but calm, reasonable, forcible statement, the tone of the article being, on the whole, unfavourable to the attitude taken by the Trades Unions. "Comprehension," also, is a thoughtful article, written with fine moderation of spirit. It is both a review and a statement of first principles—the latter comprised in the declaration that "nothing ought to be insisted on as a term of comprehension beyond what is necessary to bring and keep men in living connection with the Head, Christ." "Parody and Parodists" is written with artistic instinct and delicate criticism, with some happy illustrations. But how, from the latter, does Lewis Carroll come to be omitted? The last article is on Henry

Rogers. It weighs his work with discrimination, but we should have liked more personal details.

The *British and Foreign Evangelical Review* commences with an inquiry into, and vindication of, Old Testament morality, by Mr. Edgar, of Dublin—a subject which is *apropos* to many contemporary discussions. And so is the next article, "Agnosticism and Dogmatism from a Puritan Point of View," by Mr. Symington, of Birkenhead. There is more breadth here than we might have expected, as when the writer says, "True theology will aim in the future, as it has aimed in the past, at developing fresh truths and old truths in fresh form from the Word of God; human creeds and confessions must therefore be from time to time adapted wisely and reverently to the new conditions which God in His providence brings about." The "Parables of Christ" is the title of a not particularly original article, but there is interesting matter in a review of the biographies of Kingsley, Martineau, Campbell, and Arnot. The titles of the remaining papers are the "Book of Deuteronomy," the "Philosophy of Punishment," "African Exploration and Missions," and "Opportunity the Authoritative Guide of the Church."

The *Theological Review* contains some papers of remarkable ability. One, on the "Clementine Homilies," indicates sound scholarship. "The Christianity of Christ," by Mr. Hopps, touches at many points the great theological controversies of the day. The tone of the article may be partially gathered from one sentence,—"Can we do nothing to bring home to the human soul the full force of his own familiar teaching, that it is purity of heart, and not correctness of creed, that leads to the heavenly kingdom; that it is the love of God and man, and not entrance into a church or attention to a ritual, that brings man to God?" The next most noticeable paper is one on "Matthew Arnold as a Religious Teacher." Besides these, we have one on the "Buddh Legends," M. Rénan on "Origin of the Gospels," "Volition and Election," and the "Ecclesiastical Crisis in Berlin."

*Dickinson's Theological Quarterly* draws its contents from wide sources—American and German. One of the most interesting papers is on the "Higher Life," by Mr. Atwater, while Mr. J. M. Cook writes of the "Decline of Rationalism in the German Universities." We do not care much for the "Song of God," but the "Hebrew Tales" are very interesting, and the "Critical Studies on Symbolism," by Kottensbuch, are well worth translation.

*The Study and Homiletic Homily*, issued by the same publisher, has variety of contents well collected and well classified. The article of the number is by Dr. Kidder, on "Historical Development of Christian Homiletics." This journal is of value for its wealth of homiletic suggestions in the contributions of very numerous writers.

## BRIEF NOTICES.

*The Captain's Cabin.* By EDWARD JENKINS, M.P. (London: Mullan and Co.) In this graphic story, which accident has prevented us from noticing as early as we could have wished, Mr. Jenkins has given his numerous readers entertainment of a more decidedly vivacious character than the annual stories we have hitherto had from his pen. Taking a miscellaneous party met "promiscuously" on board of a Canada-bound steamer for his *dramatis personæ*, and confining his action strictly to the time comprised between the farewell salutes exchanged at the mouth of the Mersey, and the general separation of the "good ship Kamtchatkan's" passengers in Portland Harbour, he has presented us with a completely-finished novelette, in which the elements of pathos, drollery, and tragedy are very fairly balanced, and to which is not wanting that happy ending incompatible with the severe purpose of Mr. Jenkins's previous tales. That the book contains some highly-spirited character sketches may be taken for granted, but these are properly subservient to the plot, which is at once capital and original. Of course Love plays a conspicuous part therein, but the somewhat commonplace idea of courtship on board ship is skilfully avoided. Evidently our whilom didactic author has this time laid himself out to tell a good story without any more controversial moral in the background than those general sentiments of forbearance and goodwill which all Christians are warranted in enunciating with additional authority at this season. *Apropos* of this remark, we cannot help calling attention to one out of the several vividly-drawn portraits in the book, viz., that of the pretty Scotch bride—a character the quaint beauty and truthfulness of which are unsurpassable. The illustrations are rough but vigorous.

*The Four Gospels in Greek, with a Lexicon.* By the Rev. JOHN T. WHITE, D.D., Oxon. Rector of St. Martin, Ludgate. (London: Longmans and Co.) Dr. White has edited not a few classical school-books, and now gives us the best of all classics in a form for which we tender him hearty thanks. It was suggested to him that such a book would be welcome to many who wish to retain, amidst the avocations of life, an acquaintance with the Evangelists in the original language. On this representation he has acted. And we can think of no means better adapted to effect the end contemplated than the publication before us. The Greek type is large, clear, and easily read. The Lexicon of 280 pages is sufficient for its purpose; and, being limited to the Gospels, it does not repel by bulk or complexity. We know that there are large numbers of youths who acquire some knowledge of Greek at school, but who soon lose it when they go into the counting-house or otherwise busy themselves with the pursuits of manhood. Of these there are surely many who would like to retain knowledge enough of a language which has been sanctified by its use as a medium of Divine Revelation, to be able to read in the "original tongue" the wondrous words of the Saviour. There are many ladies, likewise, who see no reason why the knowledge of Greek should be confined to their brothers, and who study this most beautiful language. Both these classes, and even others who have an ampler critical apparatus at hand, will find this volume useful. There are seasons when time is very precious, and when a brief lexicon, like Dr. White's, will save much trouble.

*The Popular Science Review.* January, 1878. (London: Hardwicke and Bogue.) This, the first number of the New Year's issue, contains five good articles—three of special interest to the student of natural history, two to the student of physics. Hardly one of them can be called popular. Dr. Taylor's paper on the "Geological Antiquity of Flowers and Insects" deals with some of the most interesting recent researches into the correlation of natural forms. Mr. Harting gives the first of some papers on the "Extinct British Wolf." We have been especially interested in Mr. Pattison Muir's article on the "Old and the New Chemistry," not only on account of the subject of which it treats, but also because of its suggestions as to the relative value of hypotheses. Controversialists in philosophy and science are in the habit of discussing a doctrine in which they do not believe as "a mere hypothesis"; on this neutral ground of chemistry, theologians and naturalists may see examples of hypotheses that are merely tentative, and those that are surely establishing themselves. The "Reviews" and "Scientific Summary" of this number are good, as is usual in the *Popular Science Review*.

*The Injustice, Inutility, and Immorality of the Contagious Diseases Act;* the substance of a speech by the Rev. H. BATCHELOR, of Blackheath. Revised Edition. (London: Dyer Brothers, Paternoster-square.) Mr. Batchelor most ably exposes the disastrous results of an attempt made in defiance of the fundamental principles of justice and morality to cope with an evil, which of all others requires the firmest adhesion to, and the most uncompromising application of, those principles. The terrible state of things existing in our midst at the present day is, it is to be feared, to a large extent due to the cowardice of Christian men and women ignoring or condoning a sin denounced by Scripture in the most scathing terms. A powerful appeal is here made to the Congregationalists to rouse themselves from their apathy, and to join other religious bodies in boldly demanding the entire abolition of recent Acts of Parliament, which give the sanction and protection, and even active assistance, of English law to the practice of the grossest immorality. The Acts are shown to be flagrantly cruel and unjust, in casting upon women the whole burden of suffering for an offence for which men are equally, and in most cases far more deeply, responsible. They also maintain an unequal standard of morality for men and for women, which it is one of the most pressing needs of our times, and one of the first duties of the Christian Church, to repudiate and break down. The inutility of the Acts on the lowest grounds of sanitary expediency is shortly but convincingly shown. Their effects upon the Government, upon the nation at large, upon the police who have to carry out the provisions of the Acts, upon the men of the army and navy, and upon the unhappy women who are intended to be the immediate objects of the powers of the Acts, are carefully discussed by Mr. Batchelor, whose pamphlet deserves the serious consideration of those to whom it is specially addressed.

## THE LIBERATION SCHEME OF DISESTABLISHMENT AND DISENDOWMENT.

On Thursday evening, the committee of the Leicester Auxiliary of the Liberation Society opened their campaign for the season by holding a meeting in the Temperance Hall, to hear the Rev. C. Williams, of Accrington, lecture on "The Liberation Scheme of Disestablishment and Disendowment explained, justified, and commended." The meeting was largely attended, and was presided over by Mr. W. Stanyon. A number of Churchmen were amongst the audience, as well as leading ministers of the town and lay supporters of the movement. At the outset a correspondence was read between Messrs. G. H. Baines and Lawrence, hon. secretaries of the Auxiliary, and Mr. Amos, secretary of the Auxiliary to the Church Defence Institution. The latter having asked if a full discussion would be allowed at the lectures of the Rev. C. Williams, Dr. Mellor, and others, the former state that they think each side should have its own meetings for lecturing purposes, but in the present case there might be reasonable discussion; and it was proposed that at the close of Mr. Williams's lecture each side should have ten minutes alternately, till in the opinion of the chairman the discussion should cease. But as to Dr. Mellor's lecture, the Liberation Committee did not consider it a fit subject for debate.

The CHAIRMAN, in introducing the business of the evening, after referring to the correspondence referred to, said he had ventured to write, on his own behalf, to Mr. Amos, secretary of the Church Defence Society, and offer to read a paper on the above subject at a meeting composed exclusively of Churchmen, the subject to be thrown open to discussion at the close. (Applause.) To his surprise he received a letter stating that his offer was respectfully declined. (Ironical laughter.) There were two sides to these questions, and Churchmen had a perfect right to discuss them, in their own way, at their little meetings. In conclusion, the Chairman asked the audience to listen attentively to the lecture.

The Rev. CHARLES WILLIAMS, who was enthusiastically received, said his business that night was to submit to them, in as plain and straightforward a manner as he could, what was called the disendowment scheme of the Liberation Society. They were familiar alike with the need of and the reasons for disestablishment, and he should only go over frequently-trodden ground if he repeated those statements. At the same time he might remark in passing that this scheme proposed that those who were called Protestant Episcopalians, or Catholic Episcopalians, for even their Church friends were not quite agreed as to their name, or as to what power they owed allegiance to—but call them what they liked, would in the event of disestablishment decide what kind of church they would have, and the State, according to the scheme of the society, would no more interfere with Protestant Episcopalians or Catholic Episcopalians than it interfered with Baptists, Congregationalists, or Methodists. In fact, a clean sweep would be made of all those laws which applied exclusively to one denomination of Christians, and all denominations, without exception, would be placed upon the same platform and treated in the same manner by the civil power. That was what they meant by disestablishment. (Applause.) Let them assume that this disestablishment took place, then the question arose, and a very important question it was, in what manner would they effect the disendowment of this Church. It became an important and practical question what in the event of disestablishment should be done with the buildings and the property now devoted to the use of the Established Church. The plan that he was about to unfold was a plan not finally adopted. They called the varied parts of this plan suggestions, suggestions thrown out for consideration and discussion, and his object in calling attention to the scheme was to challenge criticism. He for one did not think the plan perfect in all its details; he did not know a Liberationist who said that from first to last the scheme was incapable of amendment. Their sole object was to do what was right between the State and the ecclesiastical community; what was right between man and man; and especially what was right in the sight of the Most High himself. (Applause.) Proceeding to the exposition of the scheme, he said no one need be afraid that vested interests would be neglected. For his part he was a little jealous of vested interests, as they stood in the way of nearly every great reform. (Hear, hear.) The Liberation Society would take care that those connected with the State Church would be duly provided for in the event of disestablishment, and there was not a man in connection with the Church of England who now filled any office who would be made to suffer real loss, all things taken into account, because of the disestablishment of his Church. He had not a word to say against the bishops and the clergy of the Church of England—there was no reason why he should. They had an Established Church, the State chose to employ bishops, deans, canons, clergymen, and the State so choosing ought to make due provision for these gentlemen. He allowed that if other vested interests were respected, the claim of these gentlemen in the event

of their services being dispensed with ought to be duly considered. There was an Act of Parliament called the Bishops' Resignation Act. When a bishop thought he was too old or too feeble to continue to discharge his Episcopalian duties, he could take advantage of this Act of Parliament, and should he resign his office this Act provided that he should have one-third of his income as a retiring pension, but in no case less than 2,000*l.* per annum. (Shame.) It so happened that the Liberation Society's scheme was much more liberal than the Bishops' Resignation Act. In the scheme it was provided that in the case of the old, those, for instance, who were over seventy years of age, bishops and clergymen should receive their full income as long as they lived. The scheme went on to suggest that even in the case of those who at thirty-five years of age were put out of their office by disestablishment, one-half of their income should be continued during the lifetime of the incumbent, dean, or clergyman. He would appeal to any Church defender whether, if they came to disestablishment, he could ask the State to do more than this? (Applause.) He could understand Liberationists and Radicals objecting to the generosity of such a proposal, but he could not understand even Church defenders saying that such a proposal was unjust. If there was any error at all, it was on the side of undue liberality. (Hear, hear.) This scheme made certain concessions, to which he desired to call attention. Any place of worship built by an individual it was proposed in the event of disestablishment should be handed over to that individual if living, and that that individual should dispose of it precisely as he pleased. Places of worship built by voluntary contribution would be handed over to the congregations who worshipped within them. (Hear, hear.) But then there were places of worship in connection with the Established Church paid for partly by voluntary contributions and partly by public money. This Mr. Williams, amid repeated cries of "No, no," said he could easily prove, and referred to the church of St. Matthew's, in Manchester, towards which a Parliamentary grant of 16,000*l.* was given. Any church paid for partly by voluntary contributions and partly by public money, in the event of disestablishment would be handed over to the congregation on condition that the public money should be refunded. (Applause and hisses.) That, he submitted to Church defenders, was a perfectly fair proposal. If they objected to Liberationists robbing Churchmen, surely Liberationists might object to Churchmen robbing the State. (Laughter and applause.) If they were to have separation of Church and State was it not a just and equitable thing that each party should take what he had contributed? A precisely similar rule was laid down in the case of endowments that had been given since the year 1818. The scheme went so far as to compensate fully and entirely even those men who abused their trust and were guilty of something very like the sin of simony. The scheme said, "being tender and respectful towards all vested interests," the owners of advowsons should thus receive the value of their advowsons in the event of disestablishment. But the scheme claimed somewhat as well as conceded much. It claimed that all tithes, except tithes that had been recently paid and voluntarily given over to the Church, were the property of the State, to be disposed of as the State might determine. (No, no.) The scheme claimed that all cathedrals should be considered as public property, and that none of the cathedrals should be handed over to any denomination, but should be reserved by the nation and at the nation's expense be kept in a proper state of repair. The scheme also claimed that all the parish churches and all churches existing before 1818 should be considered as the property of the several parishes. (Voice: "Why?") He would tell them why presently—(laughter and applause)—and that when handed over to a body chosen by the ratepayers, those parish churches were to be disposed of as that body of ratepayers should choose and determine, because it was the opinion of those who framed the scheme that parish churches, just like parish property, really belonged to the parishioners—(loud applause, and cries of "No, no")—and that consequently they should be disposed of at the discretion of the parish. The scheme furthermore claimed that ancient glebes and other land, in fact all property not created by voluntaryism since 1818, should be kept for the nation. Within these limits disendowment must take place, and it should be distinctly understood that many of them would not care for disestablishment if any equitable scheme of disendowment did not form part of the measure. That was precisely what they wanted, and they should go on trying to convince the nation, until it should see with them that what was national and parochial must not be handed over to a denomination or sect, but must be devoted to that which was national and parochial in its character. (Loud applause.) It would be asked what would be done with the proceeds of disendowment? (Voice: "Pay the debts of your chapels." Laughter.) The scheme suggested that the proceeds should be devoted to relief of parochial burdens and to educational purposes. (Applause.) This, in brief, was their scheme. It was moderate and considerate; if it erred at all it was in being unduly generous. (Applause, and cries of "Oh, oh.") No one could say it was unintelligible, and that man must be bold who, allowing their assumption—and for the present it was only an assumption—that if disestablishment took place, who would state that that scheme of disendowment was a spoliation scheme. Mr. Williams next proceeded to justify the scheme. His first argument was a general one. Was this Church a national Church or not? (Cries of "No, no," and "Yes.") Church defenders said "Yes." If, then, the Church was a national Church, to whom did all the belongings of that Church belong? ("Hear, hear," and applause). Was this Church a State establishment or not? (No, no). Very well; if the State had not established it, it had no business with State patronage. (Laughter and applause.) But if it were a State institution, gentlemen themselves must say that that which was its belongings must be to a large extent within the control and at the disposal of the State. He would appeal to gentlemen whether it were not a fact that the offices and the liturgy of the Established Church were all of them authorised by Act of Parliament, and that they were observed because they formed practically a schedule to an Act of Parliament? He asked any gentleman present whether the State did not appoint the bishops and the deans? (No, no.) Well, perhaps the Queen was not the State. (Laughter.) He asked any gentleman present whether it were not true that in any case of dispute about doctrine Lord Penzance, a State-appointed judge, determined that dispute? If the Church were a State Church, if it were the Church of England, he could not understand how it was that anyone could deny that the State was the proprietor of the whole, and that consequently, in the event of the dismissal of bishops, deans, and clergymen, it was for the State to say what should be done with the property formerly devoted to their maintenance. The next question he had to ask was who constituted the Church? (A voice: "Churchmen." Laughter). He would appeal to the greatest of Church theologians, Richard Hooker, who told them plainly that every member of the Commonwealth was also a member of the Church of England. In the face of this the property of the Church belonged as much to those upon that platform as to any others. He appealed next to the greatest of living lawyers who advocated her cause, Sir Richard Phillimore. Referring to sacramental offerings, he described them as offerings commonly paid by every person when he received the Lord's Supper at Easter, and then he informed them that it had been decreed that Easter offerings were due of common right, and moreover that it had been held that they were due by a householder for every member of his family of sixteen years of age and upwards. Every person in that hall above the age of sixteen years was a member and a communicant of the Church of England. (No, no.) Well, that was what Sir Richard Phillimore said. (Laughter.) He asked Church defenders to pardon this illustration. He knew a man who was asked for this sacramental offering; he was summoned for non-payment, and when he appeared before the Court he pleaded that he was not a member of the Church of England, that he never went to church, that he had not been baptized nor confirmed, that he was a member of another community, but it was decided that he must pay. The case went on appeal to the highest court to which appeal could be made, and the decision was that the man was a member and communicant of the Church of England, and that he must pay his sacramental offerings. (Shame.) He saw that man's goods sold by public auction, and the money that the goods fetched was handed over to the clergyman as the sacramental offering of that man. (Loud cries of "Shame.") Was it not a fair argument that if every person above the age of sixteen years was a communicant, then that which they called Church property was as much theirs as Churchmen's, and in the event of disestablishment it should be divided among all the members, to do which fairly, the property must be devoted to really national and parochial uses. He was prepared to maintain that tithes were a State exaction for ecclesiastical purposes. The lecturer then referred to the origin of tithes, and to the time when, under King Edgar in 959, they were made compulsory, and said that from that moment tithes ceased to be a voluntary payment and became a national tax, retaining that character until the present time. Tithes had been used from century to century for the payment of ecclesiastical servants, and it followed as a matter of course that they, like every other tax, should be at the disposal of Parliament, and that Parliament should say what should be done with tithes, just as it could say what should be done with the income-tax. There were the tithes on another large class of property, that devoted to the maintenance of sees and chapters. This was property which he claimed unhesitatingly for the State as belonging to the State. What was the history of their own see and chapter? They were in the see of Peterborough. He understood that the property which for many years was devoted to the support of the bishop and cathedral of Peterborough was not property that was given to the Church of England; it was not property that was originally devoted to the maintenance of the bishop and the support of cathedral worship. If there were a diocese in England in which the Church defender should confess that the see and chapter had been maintained by property set apart by the State, they were in that diocese. He was prepared to prove that the property that was set apart for the maintenance of the bishop and dean and canons of Peterborough was all property derived from State sources, and by Act of Parliament devoted to the maintenance of these ecclesiastics. (Applause.) In the time of Henry VIII., they found, after the suppression of the monasteries, five new bishoprics were founded, among them the bishopric of Peterborough. They found, moreover, that property which was worth, when the Ecclesiastical Commissioners made their return, 210,000*l.*, was set apart for the maintenance of the bishop, and that property worth 575,000*l.* was set apart for the maintenance of the chapter. His point was this, that this property did not come from the pious ancestor. The see and the chapter were created by the State; the property was found by the State; and he could not comprehend how any Protestant Churchman could plead that this was any other than State property. This being the case, they claimed that in the event of disestablishment, such property should be devoted to national uses. (Applause.) He did not wish to weary them with details, but to show that he came to raise a distinct issue he would refer to another class of property. They had a very large landed property devoted to the maintenance of the parochial clergy. He allowed that a large part of it was given by donors who were attached to the Church, and who gave it for the support of the Church of England services, but then a great part of it came also from the State. It had never been handed over to the Church, and the State had retained the administration of it in its own hands from that day to this. What was meant by "a National Church"? Dr. Norman McLeod, himself a member of an Establishment, said that by a National Church he meant a Church whose clergy were supported out of certain funds set apart for that purpose by the State; and the Duke of Argyll, in the current number of the *Contemporary Review*, said he regarded the ancient endowments in connection with the Church as being really national in their origin. Mr. Forster, speaking at Bradford, in opposition to disestablishment, had to confess that the Burials Question could only be settled by the clearest acknowledgment of the right of Englishmen to bury their dead in the parish churchyard, which was really their own graveyard. If that was so, what could they say but that the parish church was also their place of worship? That scheme was characterised by just liberality, it tried at least to harmonise the legal and the moral sides of the question. He commended it chiefly as a grand recognition of the great principles of religious equality. He thought they had arrived at the time when they had a right to demand why Protestant Episcopalians should be treated exceptionally—wherein they were better or nobler, or had rendered greater services to the State than those who did not belong to the same ecclesiastical community. He was not unaware that the Prime Minister, in a recent debate in the House of Commons, declared that religious equality was unconstitutional, and even went so far as to say that they could not have a just equality without destroying the Constitution. If that was true, so much the worse for the English Constitution. Did the repeal of the Test and Corporations Act destroy the Constitution? He thought not. At all events, Leicester had been better ever since. (Applause.) Their scheme recognised the fact that the State should make no difference between religion and religion, between man and man. He asked whether the Queen or the Legislature ought to make any difference between the religion of Earl Beaconsfield and the religion of John Bright? (No.) The Liberation scheme treated both alike, and as regarded disendowment, it would also do justice between man and man. He might be wrong, but his conviction was that the measure of total disestablishment and equitable disendowment which they proposed would, if carried into effect, promote what every good citizen desired to promote—righteousness, peace, and joy in this British realm. (Cheers.)

Mr. H. B. REED, who was greeted with loud applause from the Church party, said that in the disendowment system of the Liberation party it was proposed that all clergymen above thirty-five years of age should, in the event of the scheme being passed, get half their allowance for life; but the question was not so much whether they got half or the whole, as to whom did the property belong? If it belonged to the State, as the lecturer of the Liberation Society practically admitted it did, what right had the State to dispose of it to the bishop? but, if it did not belong to the State, but was the private property of the bishop, the State had no right to touch a halfpennyworth of it, and Churchmen would resist any such attempt. He wished, moreover, to know by what process of reasoning a church that existed previous to 1818 could be called ancient. Supposing a donor built and endowed two churches, one in 1818 and the other in 1819, according to the scheme the former would be confiscated, while the latter would remain in the hands of the Church. He wished to know why the one should be more sacred than the other. He challenged the lecturer to name any church that had been built with public money. But, said Mr. Williams, such money ought to be refunded to the State. So he said too, and if Mr. Williams could give him a list of the churches alluded to, he would at once start a subscription to buy them in. Then, again, it was proposed to hand over the parish churches to a parochial board, to be elected by the ratepayers, in order that they might be applied to such purposes as the latter might determine. If they took a parish where the majority of the inhabitants and the squire belonged to the Romish Church, what was to prevent the majority of the ratepayers from taking advantage of the scheme, and turning the church into a Romish mass-house? And yet Mr. Williams dilated at great length upon the eminently

Christian nature of the proposal, on the ground that the property was national property, and belonged to the parishioners.

The Rev. C. WILLIAMS, in reply, said he intimated that the scheme had not been finally adopted, and that the promoters of it challenged criticism. If Mr. Reed had read the scheme he would have seen that 1818 was the line of distinction drawn between ancient and modern churches. He did not see how they could legally deal with the churches erected since 1818 except in the way indicated in the scheme. Mr. Reed wished him to name one church that had been built by a public grant. His (the speaker's) argument was that a church built partly by voluntary contributions and partly by the State might be handed over to the congregation on the condition that they repaid the State grant. As he had been asked to name a church that came under the above category, he would mention Christ Church, Accrington, and there were thousands of others.

Mr. REED said that the bishopric of Truro had been largely endowed from private sources, and he wished to know whether, in the event of disestablishment, the whole or part of the money would be taken over by the State. Secondly, did the lecturer advocate a system of Parliamentary control, so that it might veto any proceedings under the scheme which it considered wrong.

The Rev. C. WILLIAMS said he should be strongly opposed to any restriction being imposed by Parliament so as to prevent the legal power of the people to sell an old building to anyone who would give a fair price for it. He would not touch the endowments of Truro, thinking that the State ought to allow these moden endowments to revert to Churchmen for the support of their bishops.

Mr. AMOS proceeded to put the following questions to the lecturer:—1. During the past thirty years the following churches have been extensively restored at a very large cost, St. Mary's costing 10,000*l.*, and St. Martin's, St. Nicholas, and All Saints' very large sums. These sums having been voluntarily contributed, how do you propose to compensate those Churchmen who gave them? 2. By the latest Parliamentary return there have been 2,523 pieces of land given and consecrated, either as new churchyards or as additions to old ones. What compensation do you propose giving to the owners of these lands? 3. In case these churchyards are thrown open to all, in what way do you propose to compensate the subscribers? 4. By what principle of right or justice are the clergy to be called upon to pay rent for glebe and parsonage houses, when most of them are gifts, built by voluntary contributions?

The LECTURER replied that if anyone chose to spend their money on parochial or national objects, they had simply lost it. His suggestions would not apply to glebe lands and endowments presented since 1818, for they would be handed over to the various congregations to be dealt with by them. He maintained that the burial-grounds were the property of all the parishioners, in whose custody they would remain after the disestablishment of the Church.

Councillor BENNETT moved:—

That this meeting, having heard the Rev. C. Williams' lecture in explanation, justification, and commendation of the practical suggestions of the Liberation Society, for carrying out the disestablishment and disendowment of the Established Church, tenders to that gentleman its warmest thanks for his lecture, and expresses its cordial approval of the principles and leading outlines of the practical suggestions of the society.

Mr. W. COLLIER seconded the motion.

Mr. AMOS, amid a storm of hisses and groans, moved an amendment to the effect that the scheme of the society was not just in principle, inasmuch as it sought to take away that which had been left for certain special purposes, which was nothing more or less than an act of spoliation.

The motion was carried by an overwhelming majority. A vote of thanks to the Chairman terminated the proceedings.

### OTHER DISESTABLISHMENT MEETINGS.

In addition to the above, which we give at length in consequence both of the growing importance of the disendowment question and the admirable manner in which Mr. Charles Williams expounded the scheme that has been published by the Liberation Society, we have received reports of greater or less length of many other meetings. Last Monday Mr. Fisher and Mr. Crosskey attended a meeting at DUDLEY, of which the *Advertiser* states it "was one of the largest and most enthusiastic that had been held for a long time," every available space for standing or sitting being occupied. The meeting was presided over by Mr. Charles Cochrane, president of the Liberal Association, who gave some effective details regarding Church property in the locality. Mr. Fisher followed, and then Mr. Crosskey. Afterwards there was a discussion, which was closed by Mr. Fisher replying to all the points raised.

Notice of lectures at BRIGHOUSE and LIGHTCLIFFE, by Mr. Elias Thomas, of Bradford, have also come to hand. The Rev. E. D. Cornish, of Basford, has lectured at BULWELL, and the Rev. Thomas Adams at POTTERSPURY.

Two lectures have been delivered in the neighbourhood of London, one by Mr. Fisher, last Thursday, at TOTTENHAM, when Mr. Sydney Robjohns also spoke, and one by Mr. Kearley, on Monday, at MILE-END, where a successful meeting was at last held, the promoters being prepared for any amount of opposition. Some was made, but it was decisively put down.

## THE SCOTCH CHURCHES AND DISESTABLISHMENT.

The *Scotsman* says a report is current that the movement which is understood to have been entered upon by Dr. Begg and others of the high-and-dry party in the Free Church, and which recently manifested itself in a certain mysterious visit to the Lord Advocate, has begun to excite serious apprehension among the governing majority of that communion. It is said that the rev. doctor and his friends have received from leading men in the Establishment, if not from certain members of Her Majesty's Government, encouragement to hope that, should opportunity offer, some sort of measure for reconstructing Scotch Presbyterianism may possibly be submitted to Parliament. It seems to be feared that should means be found to recognise, in some form or other, the momentous principle of spiritual independence, the position of the Free Church in the Highlands would be seriously compromised; more especially as the following of Dr. Begg is known to embrace some four or five ministers whose word is virtually law north of the Grampians. Under these alarming circumstances, there has, we learn, been grave consultation among the acknowledged leaders of the Church as to what course they were best to pursue; and, if rumour speaks truly, a vigorous agitation for disestablishment has been virtually recognised as the most feasible counteractive policy. To this end overtures are alleged to have been made to the Scottish Disestablishment Association for such a modification of its constitution as should meet the views of certain influential Free Churchmen. One difficulty, we have been told, is the reference in the first article of the constitution to the Church of England, the Free Church disestablishers now in question deeming it expedient to confine their attention to this side of the Tweed. On the other hand, the Liberationists are understood to demur to any alteration which might seem to imply lack of sympathy for the cause of the English Nonconformists. It would appear, however, that the proposed alteration has been not unfavourably entertained; and a meeting of the association is to be held on an early day for the purpose of pronouncing on the question.

The executive of the Scottish Disestablishment Association held a private meeting in Glasgow on Friday, at which it was resolved to call a public meeting for Monday, 28th inst., to submit for approval the proposed substitution for the first two paragraphs of the constitution of the association the following:—1. That the object of the association shall be to promote the disestablishment and disendowment of the State Church in Scotland, having due regard to life-interests. 2. That, in addition to other reasons to be urged, as members of the association see fit, they agree in holding that for the best interests of religion and the Church of Christ in Scotland, including the portion of it at present connected with the State, disestablishment has become essential.

The London correspondent of the *Manchester Guardian* says:—"A good deal of interest is felt as to the course that is likely to be taken on the subject of Scotch disestablishment. Many of the more active Liberals who favour disestablishment are urging that a motion should be introduced into both Houses asking for the appointment of a Royal Commission to inquire into the whole ecclesiastical condition of Scotland. It is too soon to say whether this course may not be ultimately taken, but at the present moment it finds no favour in those quarters where approval would be the most expected. In the first place it is regarded as impolitic to decide upon anything till the present Scotch elections are over, and in the next place it is very generally felt that the disestablishment movement is progressing as satisfactorily and as rapidly as any reasonable Liberationist ought to expect. Judging by present appearances, I am disposed to think that nothing will be done this session."

## CLERICAL JOB AT BERMONDSEY.

The 7th Geo. IV., cap. 104, and 1st Wm. IV., cap. 22, were Acts obtained for building St. James's Church, Bermondsey, and a clause was inserted in one of them by which the vestry *may* vote 200*l.* a-year, out of the rates collected by the trustees appointed under those Acts, to the rector "in lieu of Easter offerings." The money for building the church was raised by granting annuities, and the last annuitant is now dead; but, nevertheless, the vestry continue to levy the rate. About 700 persons were recently summoned for non-payment, and convicted; but there being a division of legal opinion as to whether or not the power to levy the rate ceased with the death of the last annuitant, the convictions have never been enforced. The clerical majority on the vestry, seeing that it is probable another election would produce a vestry that would not vote the sum, have resolved, by a narrow majority, to apply for an Act enabling them to borrow sufficient money to permanently endow the rector with 200*l.* a-year; the capital sum with interest to be repaid, out of the rates, in sixty years. The Ecclesiastical Commissioners have agreed to give an equal sum if this is obtained, thus raising the income of the rector 200*l.* a-year.

In reference to this matter, Mr. George Oliver, of Bermondsey, writes to the *Daily News* to say that the sum of 18,000*l.*, on the whole, will be required to complete this ecclesiastical job; and he remarks that should the present bill—a private bill—pass, it will form a precedent by which hundreds of other parishes might claim a permanent endowment for their rectors. We are glad to see that the matter is likely to be taken up with vigour locally. At a crowded meeting of the Southwark Radical Association held in Bermondsey on Monday, the following resolution was discussed and adopted unanimously:—"In order that the requisite information concerning the Bermondsey Church-rate Bill which is now before Parliament may be obtained, it is resolved that a deputation from this meeting be appointed to confer with Mr. John Locke, Q.C., M.P., and Colonel Beresford, M.P., upon the matter." What makes the matter worse is that the whole parish is to be taxed by Act of Parliament for sixty years to come for a mere handful of Episcopalians who attend the parish church.

## ECCLESIASTICAL ENDOWMENTS IN INDIA AND CEYLON.

In the House of Commons on Monday, Mr. Baxter asked the Under-Secretary for India when the return regarding ecclesiastical salaries in India, ordered last session, would be laid upon the table of the House.

Lord George Hamilton: We have not yet received from India the return demanded by the hon. gentleman. It was a return requiring minute information concerning ecclesiastical establishments and the attandance at church, the compilation of which would necessarily take some time.

In answer to a question from Mr. Alderman M'Arthur, with reference to a memorial to the Queen from inhabitants of Ceylon, praying that all votes for ecclesiastical purposes from the revenues of the island might cease,

Mr. J. Lowther said Lord Carnarvon had communicated personally with Sir William Gregory on this as on other subjects connected with Ceylon, and Her Majesty's Government are unable to advise the Queen to sanction the discontinuance of the moderate sums now paid from public revenues in aid of religion in Ceylon.

Mr. Alderman M'Arthur gave notice that on an early day he would call attention to the subject.

## ECCLESIASTICAL MISCELLANY.

The other night Mr. W. Holms, M.P., addressing his constituents at Paisley, suggested a vote by ballot to ascertain whether the Scottish nation was favourable to disestablishment. If the majority were favourable he would vote for that measure. Surely this is somewhat childish as well as evasive!

MR. BEECHER'S PEW LETTING.—The annual sale of pews in Mr. Beecher's church at Brooklyn took place on the 8th inst. The New York papers state that the bidding was "less spirited than usual, and the prices realised less." The premiums obtained, added to the rents, amounted to about 7,385*l.*, which was about 2,093*l.* less than the sum obtained last year. In 1875 the total receipts amounted to over 14,000*l.*

THE TETBURY BURIAL CASE.—The vicar of Tetbury, Gloucester, having, as we stated last week, refused to bury a child which had been baptized by a Primitive Methodist without a dispensation from the bishop of the diocese, the parents wrote to the bishop complaining of the vicar's conduct. The Bishop of Gloucester and Bristol replies that, so far as he is able to judge, the child had a perfect right to be buried in the churchyard; but as the parents had neglected to bring the matter before him earlier, as they had been advised to do, he hardly feels it necessary to say more.

THE BISHOP OF ST. DAVID'S AND DISSENTERS.—The Vicar of St. Mary's, Swansea, has been taking part with Nonconformist ministers in some united prayer-meetings at the Christian Young Men's Institution. It was arranged that the vicar should one night conduct prayers at a Dissenting chapel, whilst the Rev. Thomas Owen, Baptist minister, should conduct a similar meeting in the national school. Some Church people complained to the Bishop of St. David's that Dissenters were having the use of Church property, and the bishop wrote prohibiting the whole arrangement. [It appears that the bishop's letter was written on misinformation, his impression being that the Rev. Owen was intending to preach in the national school. He therefore telegraphed to withdraw his prohibition.]

THE BISHOP OF LONDON AND MUSIC HALLS.—The attention of the Bishop of London having been called to a lecture delivered by the Rev. Stewart D. Headlam, curate of St. Matthew's, Bethnal-green, on a recent Sunday evening to the members of the Commonwealth Club, and since published in the *Era*, advocating among other things, the frequenting of music-halls, his lordship has written to him as follows:—"My dear Sir,—I have read your letter with great pain. Not for the first time it has caused me to ask pardon of our great Master if I erred, as I fear I did in admitting you to the ministry. It is, of course, vain to argue with one who prefers so unhesitatingly his own judgment, backed by the approval of actors and proprietors of music-halls, to that of his incumbent and his bishop, neither of whom can well be considered Puritan; but I do pray earnestly that you may not have to meet before the judgment seat those whom your encouragement has led to places where they lost their blush of shame and took the first downward step towards vice and misery. My correspondents merely sent me copies of your lecture, which, I am informed, was printed verbatim from the report

in the *Era*.—I am, dear Sir, faithfully yours, J. LONDON.

THE PUBLIC WORSHIP REGULATION ACT.—The run of luck in favour of the Ritualists who offend against the Public Worship Act has apparently not yet turned. Another clergyman has slipped through the clutches of the statute even more easily than Mr. Tooth. In the Arches Court last Thursday the case of Fowler *v.* Gardner, which had been heard on the 5th with closed doors, was dismissed in consequence of an informality at variance with the now famous "rules and orders." In this case (sent up from Lichfield) the Registrar omitted to forward to the defendant the proper document for submission to the bishop, and this "was held to be fatal." The public, however, are getting just a little tired of irregularities which are "held to be fatal," and the superstitious among them will soon begin to think that some superior Power has predestined the invariable failure of Lord Beaconsfield's Bill "to put down Ritualism." The best corrective of this notion will be the spread of that healthy form of rationalism which may induce archbishops, bishops, judges, registrars, &c., to connect these repeated blunders with their human causes; and thus leave them to devote a little more attention than they appear to have given hitherto to the forms of the procedure which it is their duty to administer. Even a "bill to put down Ritualism" will not work itself, and its very praiseworthy object does not exempt its operation from the ordinary rules that make irregularity fatal to jurisdiction.—*Pall Mall Gazette.*

## Religious and Denominational News.

### HOME MISSIONARY SOCIETY.

On Wednesday last a special meeting of the constituency of the Home Missionary Society was held in the Memorial Hall, to consider the new scheme of church aid and home mission work, agreed to at the autumnal meetings of the Congregational Union at Leicester.

SAMUEL MORLEY, Esq., M.P., the treasurer of the society, was called to the chair, and explained the object of the meeting. He referred in the outset to the "finance scheme" which had been proposed with a view to confederate the county unions, and place them under central management, but which had been withdrawn in favour of another which was now known as the "Church Aid and Home Missionary Society." This, which had been constructed on the lines of the Home Missionary Society, had been considered first in a committee representing the Congregational churches in different parts of England, next by a representative conference at Derby, and was unanimously approved by the Congregational Union of England and Wales at Leicester. It had been before the committee of the Home Missionary Society and fully considered there. A sub-committee had met with a sub-committee of the Union, and the result had been a cordial approval of all its leading features, a few points only of detail being reserved for further consideration. Believing that the scheme now before them was calculated to promote the same objects which the Home Missionary Society had been endeavouring to carry out for many years, but on a much larger scale, he gave it his hearty consent. It proposed to combine all the county unions on the principle of representative management. He was a firm believer in municipal government, and as the present scheme provided for local action also it promised to become a great power for good. For many years the committee of the Home Missionary Society had sought to stimulate the counties to develop and apply their own resources, helping them from their funds in London to help themselves, and although that had not improved their own balance-sheet, it had greatly promoted the spiritual life and energy of the associations, and added largely to their incomes. If the new committee should act on that principle, and the churches go into the work with all their heart, there was no limit to the good which might be done. For his own part, although he felt the weight of years, and would continue in some capacity to help the new society as he had assisted the old, he looked forward to their getting a younger man for the treasurership, one who would act on the principle "This one thing I do," and if so the funds required would no doubt be forthcoming. In commending the new scheme to the favourable consideration of the members of the Home Missionary Society who had been summoned to consider it, he must say that the promoters of the first scheme, which he could not see his way to accept, had generously made concessions until now they were all united in approval of what promised to be a most practical organisation. One of the points reserved was the name proposed, which was "Church Aid and Home Missionary Society," which he thought would be much improved and gratify many of the society's best friends if the words were transposed, so as to make it "Home Missionary and Church Aid Society." Another point was a recommendation to let the present subscription of a guinea a year be still the qualification for membership to all who were now members of the Home Missionary Society, and another, that the chairman of the annual meeting should not necessarily be the chairman of the Congregational Union. He would now call on the secretary to present the case as it had appeared before the committee, and then it would be open to any member present to take part in disposing of the question. (Applause.)

The Rev. J. H. WILSON read a paper from the minutes, showing what had been done by the general committee, and giving a short history of the society since its formation in 1819. From this document it appeared that the two leading objects of the society were—first, the appointment of home missionaries for spiritually destitute localities in the rural districts of England; and secondly, grants in aid of weak churches where county unions were unable to give help. In 1840 the society was affiliated with the Congregational Union, but afterwards was associated with the Irish Evangelical and Colonial Missionary Societies managed by executive committee, under a board of British missions representatives of all the three. In 1858 it again became Independent, and has ever since continued under the present management to work through county unions. It had thus been from the first a Home Missionary and Church Aid Society, its committee being always appointed at the annual meeting. To a certain extent it had been representative also in its management, inasmuch as all secretaries and treasurers of county associations had been *ex officio* members of the committee. It would thus be seen that the objects of the new organisation were the same as those of the old, the management and area of operations only being enlarged.

After some discussion, in which Mr. Carvell Williams, the Rev. S. Hebditch, the Rev. James Hamilton, of Brighton, Mr. Henry Hounson, of Reigate, and others, took part.

THOMAS WILSON, Esq., moved a resolution approving of the scheme. The Rev. P. J. TURQUAND seconded the motion, which was carried unanimously. [See advertisement.]

Mr. GARD, the solicitor to the society, in submitting a resolution continuing the present society until the other should be formally constituted, explained the position which the society would occupy under the reorganisation, and showed that legally it would be the same society, but in circumstances to give larger effect to the objects it had been established to promote. This resolution was also passed unanimously.

The Rev. A. HANNAY, in moving a vote of thanks to Mr. Morley, expressed himself as much gratified with the spirit of the meeting and the address they had heard from the chair. But he could not think of the new organisation without Mr. Morley as treasurer. Although he had sometimes thought Mr. Morley a little hard on ministers—(a laugh)—he was sure there was not a man amongst them more generally esteemed, and Mr. Morley might rest assured that while in any other department his services would be highly appreciated, in no office which he could hold would he be more useful or more likely to promote the Christian work with which he had been so long associated as the office which he now held. (Applause.) As to a younger man, he might observe that as the new society would combine the county unions, a treasurer for county work would naturally be required, and he had been thinking that if Mr. Morley and Mr. Henry Lee, of Manchester, were to be joint treasurers, the one for the country and the other for London, Mr. Morley's work would be lightened and the treasury well served. (Much applause.)

The Rev. SAMUEL HEBDITCH, in seconding the motion, accepted every word which Mr. Hannay had expressed, and could not think of losing the services of Mr. Morley.

The motion being heartily carried, Mr. MORLEY, in acknowledging the vote, said he was greatly pleased with the proceedings of that meeting, and the earnest spirit which had been shown. As to the future, he would only further say that if health and strength were continued to him for a few years longer, he should gladly do his best to promote the interests of the new society in some form or other, so that they might see them by God's blessing fully realised. (Applause.) The meeting, which had been very cordial and harmonious throughout, then separated.

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We regret to hear that the venerable Dr. Duff, the pioneer missionary from Scotland to India, is so seriously unwell at Sidmouth, that nearly all hope of his recovery has departed.

The Rev. Clarence Lankester, B.A., has resigned the pastorate of the church at Newport Pagnell, Bucks, having accepted a unanimous invitation to the church at Preston, Brighton. He will commence his ministry there on the first Sunday in March.

DEWSBURY.—On Sunday last, the 20th inst., the seventh anniversary of the opening of Trinity Congregational Church, Dewsbury, after sermons by the Rev. A. A. Ramsey, it was stated that the building debt, which in 1873 was within a fraction of 7,000*l.*, had been reduced by the close of last year to 3,000*l.* This liquidation of debt was effected by the liberality of the church and congregation in times of great commercial depression, in addition to defraying the expenses of public worship, domestic mission, Sunday-schools, &c., &c., for which an annual sum of over 1,000*l.* is contributed. The membership of the church has increased to 311 persons, of whom 273 have joined during the five years of the present pastorate.

FOREST HILL.—The annual social meeting of the congregation of St. John's Presbyterian Church was held on the evening of the 14th inst., the Rev. Dr. Boyd, the pastor, in the chair. The report stated that the remaining liability on the church property (255*l.*) had been cleared off. Mr. Gavin Thompson, in regretting the retirement of the able and active co-treasurers, Messrs. R. S. Smith and F. J. Horniman, moved that in acknowledgment of their services an address should be prepared and presented to them, assuring them of the grateful esteem of the congregation for the efficient manner in which they had discharged the duties of the treasurership. The motion was seconded by Mr. Patrick Anderson, and carried by acclamation. Other reports were read showing the flourishing condition of the various institutions connected with the church, and appropriate addresses were delivered by Drs. Edmond, Thain Davidson, and others. Dr. Edmond congratulated the congregation on having paid off the debt which they owed to the United Presbyterian Home Mission Fund several years before it was due—the greater portion of it having been paid from the regular church funds.

SYSTEMATIC BENEFICENCE SOCIETY.—The fifth annual conference of the British and Foreign Christian League and Systematic Beneficence Society for the Promotion of Unity, Beneficence, and Evangelisation was commenced on Tuesday at Brighton. The usual daily prayer-meeting in the Royal Pavilion was made the occasion of specially invoking a blessing upon the series of meetings of the conference, and was presided over by the Rev. Dr. Cather, of London. There was a good attendance, and the service was entered into with great earnestness. At North-street Church, at three o'clock in the afternoon, the Rev. Donald Fraser, D.D., preached to a large congregation. A lecture was delivered in the Dome, at 4 15, by the Rev. J. Baldwin Brown, M.A., of Brixton Congregational Church, on "John Wycliffe." Mr. Alexander M'Arthur, M.P., presided. In the evening a well-attended meeting was held in the Dome, under the presidency of Mr. W. Millar (of Sussex-square, Brighton), for the purpose of explaining the principles of the Christian League. Addresses were delivered by the Revs. Dr. Cather, R. P. Downes, S. Minton, Arthur Mursell, Dr. Boardman, and J. Wilkins. The Rev. Arthur Mursell preached on Wednesday morning in the Queen's-road Presbyterian Church, Brighton, at eight o'clock. Notwithstanding the early hour, and the comparatively dark and cheerless nature of the morning, a good number of persons, belonging to many different congregations in the town, assembled. At half-past nine a public breakfast was held in the Masonic Rooms at the Royal Pavilion. A move was then made for the Queen-square Congregational Chapel, and at twelve service was commenced there. In the evening a meeting was held in the Clifton-road Congregational Church, in which the Rev. J. Graham, the Rev. Dr. Boardman, and others took part.

LONDON BAPTIST ASSOCIATION.—The annual meeting of this society was held at the Metropolitan Tabernacle on Tuesday last week, the members and friends being entertained at dinner and tea. The Rev. J. Clifford M.A., read a paper upon the "Conditions of successful preaching in our age," showing that the grand object of Gospel preaching in every age was that of bringing sinners to Christ, and instructing them in the great truths of redeeming love. It must give them clear views of Christ's character and work, and teach them the great importance of resting on His sacrifice, and being stimulated by His example. Preaching must be distinct, must be interesting, and intensely earnest. The preacher must have fixed convictions, and be ready to avow them, accompanied with vigorous reasoning, loving fervour, and intense spiritual sympathy. After a few remarks by the Rev. Drs. Landels, Jones, and others, the friends adjourned to dinner. At the afternoon meeting a vote of thanks was passed to the retiring president, the Rev. A. G. Brown, and the Rev. J. P. Chown was installed as his successor, and delivered a brief address. The annual report, which was read by the Rev. W. Brock, stated that the number of associated churches was now 144, of which nine had been admitted during the past year. The conference of the office-bearers in September was a great success. The Association chapel of the year would be at Brondesbury, close to the Edgware-road Station on the N.L.R. The contributions of the year were again in excess, though not largely, of the minimum grant of 1,000*l.* The Pastors' Aid Fund had been efficiently sustained, closing with a balance after helping fourteen pastors. Statistical returns had been received from all the churches but seven. The membership was 35,420, against 33,738 last year. Large sums had been expended on enlargement and renovation, five chapels had been entirely cleared of debt, and four new chapels had been erected. Yet more hopeful and significant was the enterprise being displayed in aggressive effort. Nine churches number more than 1,000 scholars each in their schools, and the grand total of scholars, which in other years has varied little, rises with a bound in the present returns from 43,054 to 49,279; and the 3,521 teachers have become 4,021. The committee having been elected, a resolution was unanimously adopted in favour of strict neutrality on the Eastern Question. In the evening there was a public meeting, and addresses were delivered by the president and the Revs. J. A. Spurgeon, J. T. Wigner, and T. Wheeler, in the course of which congratulatory reference was made to the growing sympathy between the strong and the weak churches. The Rev. W. Brock offered the concluding prayer.

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Professor Stanley Jevons has in preparation an abridgment of Adam Smith's "Wealth of Nations," for the use of students. The volume, which will contain a large amount of original matter in the shape of notes, &c., will be published by Macmillan and Co.

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# The Nonconformist.

WEDNESDAY, JANUARY 23, 1878.


## THE WEEK.

The long-delayed armistice has not yet been signed, nor is there any apparent prospect that it soon will be. The Turkish delegates are at Kesanlik. They were sent thither to settle the preliminaries of peace. It now appears that, instead of having full powers, they were hampered with instructions to refer the most important points to Constantinople. They have at length, it is stated, received full powers; and, according to a telegram from Pera of yesterday's date, they are directed to make peace on any terms rather than allow the Russians to come to Constantinople, which is crowded with fugitives from Adrianople and all parts of Roumelia, and where a perfect panic prevails, and an insurrection is feared. Up to Monday night, as stated by the Chancellor of the Exchequer, our Government were not in possession of the Russian terms, but it has been semi-officially stated that those terms do not include a demand for a free and exclusive passage of Russian ships of war through the Dardanelles. Meanwhile Prince Gortschakoff's organ at St. Petersburg throws the blame of the delay in the signing of an armistice on the attitude of England, which is accused of refusing to recognise a peace concluded without the participation of Europe. Upon our Government is cast the responsibility of the failure of the peace negotiations, and of precipitating the East "into a fatal crisis." Whether this article reveals a real obstacle, or is only a Russian pretext for gaining time and further military advantages, time will show. But the fact is patent that Russia can afford to wait, and that Turkey cannot. Nor is it less certain that only absolute coercion will induce the Porte—that is the ruling Pashas, whose supremacy is now seriously threatened—to accept the terms offered by the Grand Duke Nicholas, and that British protests at this crisis are of no avail, but are only a cruel wrong to Turkey.

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While negotiations—if so they may be called—have been proceeding at Kesanlik, the onward march of the Russian armies has not slackened. A report spread on Saturday by the paper which boasts of "the largest circulation in the world"—to the effect that on the arrival of the Turkish envoys at the Russian headquarters, the Grand Duke to begin with demanded, and the envoys conceded, the surrender of Adrianople—was totally false. It turns out that this second city of the Turkish Empire was evacuated by a decision arrived at beforehand, and as an act of imperative military necessity, and that the place was not entered even by a small infantry and cavalry force before Sunday evening; and then at the urgent request of persons of different nationalities. The mystery which has enshrouded the movements of Suleiman Pasha is now cleared up. That fighting general has, in this case, retreated with all haste to the south-west, out of reach of General Gourko, and has safely arrived at the port of Kavala, where his troops are being embarked for Constantinople. Having captured the whole Turkish army in Shipka, 35,000 strong, Generals Radetzky and Skobeleff have found no enemy to impede their advance upon Adrianople.

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We learn this morning that Suleiman Pasha only made good his retreat after severe defeats, in which the Turks lost 4,000 men, 3,000 prisoners, and fifty cannon, and were driven in confusion to the Rhodope Mountains, where the pursuit was discontinued. There is no authentic information that Suleiman, with his shattered forces, has actually embarked, but a Russian corps is hurrying by forced marches to Gallipoli, the possession of which would enable it to prevent the ships with the returning troops from passing the narrow passage to Constantinople. There does not seem to be much probability that it will be necessary for the Russians to carry out their threat of advancing in force upon that capital, to which Austria is said to offer no objection. The pressure upon the Sultan seems too great to be resisted, though at the same time it is impossible, as heretofore, to predict what the Turkish Government will do.

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The stir created by Mr. Dillwyn's question on Monday, relative to Queen Victoria's reported letter to the Czar, obliged Sir Stafford Northcote to make a statement on the subject last night. The right hon. gentleman confirmed the fact, and said that Her Majesty, "by the advice of her Ministers," had sent a telegram to the Emperor of Russia to this effect:—"I received a direct appeal from the Sultan which I cannot leave without an answer. Knowing that you are sincerely desirous of peace, I do not hesitate to communicate this fact to you, in the hope that you may accelerate the negotiations for the conclusion of an armistice which may lead to an honourable peace." Such a personal appeal may be justified on the ground of the Queen's relationship to the Imperial family, of her humane desire to use her great influence in terminating the horrors of a sanguinary war, and that the telegram was private and direct. But, unfortunately, it illustrates anew Lord Beaconsfield's growing propensity to place the Crown in the forefront of its responsible advisers, as does also the Royal Message read last Thursday, which is so studded with personal references, such as "I declared my intention," "I at once agreed," &c., as to countenance the fiction that England is really living under personal rule, and owes nothing to responsible Government. Usage, no doubt, justifies such a form of expression, but we never remember a Queen's Speech in which it was so singularly prominent, nor a time when it was more desirable to avoid the appearance of court interference in political affairs.

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The interval preceding the settlement of the preliminaries of peace is being made the most of by Russia's allies in the war. The Roumanians have now closely invested Widdin, and are pressing forward the siege of that fortress as vigorously as the weather will permit. The Servians have taken Pristina, the capital of Old Servia, and have, in fact, helped themselves to nearly the entire district, which—the population being nothing loth—is being annexed with all haste to Prince Milan's dominions. The Montenegrins have followed up their recent successes by storming the important town of Dalcingo, and strengthening their hold upon Albania. Of still greater interest is the attitude of Greece. There are vague rumours of risings in Thessaly, Epirus, and Macedonia, aided by Greek volunteers, and statements that the Greek Cabinet has been restrained by our Government, which resolutely declines to produce any official correspondence that will throw light on the subject. As we now learn that the Ministry at Athens has just resigned, it may be concluded that the opportunities of Greece have passed away, and that in the final settlement her claims will be entirely ignored.

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Parliament was opened on Thursday amid unprecedented signs of public interest. As all the world knows, the debate on the Address cleared up the ambiguous expressions in the Queen's Speech. In the Upper House the Prime Minister was too intent upon demolishing an imaginary opponent, parading the unity and consistency of the Cabinet, and offering incentives to the warlike ardour of his followers, to condescend to give an adequate explanation of equivocal passages in the Royal Speech. That task was effectively discharged in the Commons by the Chancellor of the Exchequer, who, to the great relief of Mr. Gladstone, and indeed of the whole House of Commons, stated that there was no immediate intention to ask for increased estimates as a measure of precaution against "some unexpected occurrence."

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The debate, so far as the Eastern Question was concerned, collapsed after Mr. Gladstone's brief expression of satisfaction at Sir Stafford Northcote's announcement, and the Irish members then took up the ball at the instance of Mr. Mitchell Henry, who moved an amendment expressing the desire of the House to proceed at the earliest possible moment to the consideration, in a conciliatory spirit, of the national demands which the Irish people have repeatedly made. Eight Irish members ventilated their grievances, and on a complaint from that side that the debate was being stifled, Mr. Plunket was provoked to retort that there were not five members who did not believe that Home Rule was as dead as Julius Cæsar, while Mr. Sullivan in his wrath warned the Sovereign and Parliament that if war should break out no help would be given to England by the Irish people. The Irish members demanded, and obtained, an adjournment of the debate, which consumed nearly the whole of Friday's sitting, and ended in the rejection of Mr. Henry's uncalled-for motion by 301 to 48 votes. Monday also was almost entirely appropriated by the Irish members. First, Mr. O'Sullivan's Union Justices (Ireland) Bill—one of about a score of amateur measures of which the Home Rulers have given notice—was debated at length, and then extinguished by a majority of more than three to one. Afterwards the Irish Sunday Closing Bill came on, in the discussion of which the Irish members were pretty evenly ranged on opposite sides, and when the wrangle was over, the second reading was carried without a division. The Government accept the principle of the bill, but reserve the right of moving amendments in committee.

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As was generally expected, the programme of domestic measures submitted in the Queen's Speech was meagre enough, but one or two of them are not unlikely to provoke lively discussions. The subject of county local representation is of great importance, and should the Government bill not be illusory, and really give practical effect to that idea, it will be a very useful measure. So also may be the proposals relative to the Factory Acts, for consolidating criminal law and criminal procedure, and to make more effectual in the interests of justice the summary jurisdiction of magistrates. The promised measures "on the subject of Cattle Disease in England," and on Intermediate Education in Ireland will no doubt challenge keen criticism. The Opposition will, we doubt not, be on the watch lest the one should be a boon to agriculturists at the expense of the public, and the other should contain dangerous concessions to the clamorous Romish hierarchy. If Lord Beaconsfield's Cabinet is more successful in dealing with middle-class education in Ireland, than was Mr. Gladstone's Government in solving the University problem in that country, we shall be much surprised.

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As is usually the case in periods of great political excitement, the Russo-Turkish war has, even in this distant isle brought about considerable dislocation in the political world. Among those who figured at the Prime Minister's banquet on the eve of the Session, were the Duke of Sutherland, Lord St. Germans, Lord Conyngham, and Lord Aveland, Whig noblemen, whose lot has heretofore been cast with the Liberal party, but who seem to have given a hearty adhesion to Lord Beaconsfield's pro-Turkish sympathies. As to the chief of these noblemen, an assurance has been given that his grace notwithstanding remains true to the Liberal traditions of his brothers-in-law, the Duke of Argyll and the Duke of Westminster. The Duke of Sutherland has espoused with ardour, and advocated with vituperative vigour the cause of the Grand Turk, but for all that he is not going to desert Lord Granville, and in quieter times may be expected to stand by his party. In this he is only following the example of a well-known daily paper, which has fanatically espoused the Ottoman cause, and has succeeded in converting all the music-halls of London to its anti-Russian creed.

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There appear to be some signs that Pius IX.'s kindly nature and generous sympathies are

getting the better of his official position—such, for instance, as his order to revoke Cardinal Manning's edict forbidding a funeral celebration in the Italian Church, London, in connection with the death of Victor Emmanuel. The Ultramontane camarilla are now greatly alarmed at the "conciliatory disposition" of His Holiness towards the bereaved royal family, and are making the Pope a real prisoner by preventing persons of liberal tendencies from coming near him. It has been thought expedient that Cardinal Simeoni should send a formal protest to all the Nuncios against the proclamation of King Humbert as King of Italy. This childish act was not needed to strengthen the unpopularity of the Vatican in Italy, where public feeling runs high against the two members of the Sacred College, referred to above, and especially against Cardinal Manning.

## SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Friday, Midnight.

Lord Beaconsfield's Government succeeds in keeping up the interest of politics by a series of surprises. But it is to be feared—or rejoiced in, according as one's convictions go—that on Thursday the hen that laid the golden egg was killed. For many months, more particularly during the month last preceding the opening of Parliament, expectation was aroused to its utmost pitch by apprehension of something that the Government were to do, which should have the effect of precipitating this country into war. On Thursday hon. members, brought together three weeks before the usual time, were full of this apprehension, and an unusual gravity pervaded the assembly. By the time the Speaker took the chair, after having visited the House of Lords, and there heard the Queen's Speech read, the apprehension was by no means removed. It was even strengthened, for it seemed impossible to read the paragraph in reference to supplies as having any other meaning than that money would be immediately asked for in order to place the fighting services on a war footing. I know more than one hon. member who hastened to the telegraph-office and despatched to his political friends an intimation that such was the Ministerial intention. The Marquis of Hartington was thoroughly imbued with this belief, which, indeed, may be excused in the leader of the Opposition, when the mover and seconder of the Address, staunch Ministerialists, were led astray, and were permitted to indulge in remarks that pointed to no other conclusion.

Thus, when Sir Stafford Northcote rose—and he took an early opportunity of doing so—the House gathered itself together in anticipation of a momentous declaration. One was duly forthcoming. But it was very different from what had been expected. It seemed, on the authority of the Chancellor of the Exchequer, that nothing was the matter. Supplies might be asked for in the event of an "unexpected occurrence." But, of course, that was a condition of affairs which prevails through every session, and its existence was certainly no reason why the House should have been called to meet on the 17th of January. As Sir Stafford proceeded in his address the silence of the House was broken by loud Opposition cheers, as it became clearer with every sentence that the war party were being thrown over, and that the result of the long controversy in the Cabinet had been the overthrow of the Premier, backed by Mr. Gathorne Hardy, and supported by the sword of Lord John Manners, with its famous floral decorations. It was a sore disappointment, and cruel in its suddenness, to the faithful Conservatives. I had an opportunity, after the opening of the session, and before the debate on the Address, of conversing with many members on both sides of the House, and I found a universal conviction that money was to be asked for. This conviction was strongest on the Conservative side, where the sum to be voted was named, varying from two to five millions sterling. The hour had now come, they thought, and even said, when England was really to assume her proper position, and to flutter the nations with an exhibition of her spirited foreign policy. It was in this condition of mind that they awaited the delivery of the Ministerial statement, and anything more crushing or conclusive it would be impossible to conceive. Sir Stafford Northcote not only did not announce the intention of the Government to prepare for war for Turkey, but even flouted those "indiscreet friends" who had urged such a course, and had spread rumours to the effect that such was the resolution of Ministers.

The immediate effect of this announcement was seen in the complete collapse of the debate. The Conservatives are too well disciplined to question the policy of their chief, whilst the Opposition were too well pleased to desire anything more to be said. Accordingly the debate on the Eastern Question came to a swift conclusion, and left an opening for Mr. Mitchell Henry to move his amendment, which was intended to pave the way for Home Rule for Ireland. This debate continued till close upon midnight, when Mr. Plunket was drawn into the vortex of talk, and delivered a brilliant denunciation of Home Rule tactics, and a masterly argument against the tenableness of the Home Rule position. Not less brilliant was Mr. Sullivan, who, rising pale and excited to reply to Mr. Plunket, opened fire upon him in one of the most complete and bitterest retorts ever heard in the House of Commons. Mr. Plunket, in a half-playful manner, called upon hon. members opposite to cease masquerading as Home Rulers, not five of them, as he declared, honestly believing in its principles. "The hon. and learned member," said Mr. Sullivan, "has made use of the word masquerading, and after so great an authority there can be no offence in my repeating the word. I would therefore say that one of the saddest things I have seen for many years is the grandson of Plunket masquerading as an Englishman." This hit roused the Home Rulers to a wild state of excitement, and they cheered again and again. There was a struggle about the adjournment of the debate. But Ministers gave way, and accordingly Friday night was given up to the prolongation of the dreary and spiritless debate, in which Irish members said over again the too familiar things which they have repeated through many sessions. They were, of course, on division beaten by an overwhelming majority. But they had gained their object, having delayed the business of the Session by two nights, and shown Ireland how her downtrodden race are able occasionally to put the bit in the mouth of the conqueror.

The spectacle of Mr. Bentinck rising from the corner seat below the gangway with papers in his right hand and a stick in his left is one very familiar at the recurrence of political crises. It is the more certain to happen if at the particular epoch when nobody wants a question discussed. The hon. member did not fail in completing what was expected of him, and to-night turned up, not unexpectedly, but at least without notice, to attempt to open an address on the Eastern Question on the opportunity offered by the motion for the second reading of the Address. Mr. Bentinck, though not a brilliant man, is too old an *habitué* of the House of Commons not to know the best way to raise a debate on a subject is to attack Mr. Gladstone. To-night, however, his shot missed fire, owing to the accident of Mr. Gladstone's absence. As it was, Mr. Bentinck made his speech, and nobody took any notice of it except as far as the Chancellor of the Exchequer, replying to somebody else, deprecated the introduction of "hypothetical discussions" on grave questions in the face of delicate negotiations. Since this abortive attempt, the House has been chiefly occupied with the inevitable Irish questions, which to-night took the form of a Bill, which Mr. O'Sullivan introduced, designed to introduce the principle of popular election in connection with the appointment of magistrates. This was snuffed out by a decisive division, after which came the Sunday Closing Bill, against which, the Government having surrendered, the publicans' friends vainly struggled.

## THE QUEEN'S SPEECH.

The following is the Speech delivered by Royal Commission at the opening of Parliament on Thursday last:—

MY LORDS AND GENTLEMEN,—

I have thought fit to assemble you before the usual period of your meeting, in order that you might become acquainted with the efforts I have made to terminate the war now devastating Eastern Europe and Armenia, and that I might have the advice and assistance of my Parliament in the present state of public affairs.

You are aware that after having unsuccessfully striven to avert that war, I declared my intention to observe neutrality in a contest which I lamented, but had failed to prevent, so long as the interests of my Empire, as defined by my Government, were not threatened. I expressed at the same time my earnest desire to avail myself of any opportunity which might present itself for promoting a peaceful settlement of the questions at issue between the belligerent Powers.

The successes obtained by the Russian arms, both in Europe and Asia, convinced the Porte that it should endeavour to bring to a close hostilities which were causing immense suffering to its subjects. The Government of the Sultan accordingly addressed to the neutral Powers, parties to the treaties relating to the Turkish Empire, an appeal for their good offices.

It did not, however, appear to the majority of the Powers thus addressed that they could usefully comply with the request, and they communicated this opinion to the Porte.

The Porte then determined on making a separate appeal to my Government, and I at once agreed to make an inquiry of the Emperor of Russia whether His Imperial Majesty would entertain overtures for peace.

The Emperor expressed in reply his earnest desire for peace, and stated at the same time his opinion as to the course which should be pursued for its attainment.

Upon this subject communications have taken place between the Governments of Russia and Turkey, through my good offices; and I earnestly trust that they may lead to a pacific solution of the points at issue, and to a termination of the war. No efforts on my part will be wanting to promote that result.

Hitherto, so far as the war has proceeded, neither of the belligerents has infringed the conditions on which my neutrality is founded, and I willingly believe that both parties are desirous to respect them, so far as it may be in their power. So long as these conditions are not infringed, my attitude will continue the same. But I cannot conceal from myself that should hostilities be unfortunately prolonged, some unexpected occurrence may render it incumbent on me to adopt measures of precaution. Such measures could not be effectually taken without adequate preparation, and I trust to the liberality of my Parliament to supply the means which may be required for that purpose.

Papers on these affairs will be forthwith laid before you.

My relations with all foreign Powers continue to be friendly.

I am thankful that the terrible famine which has ravaged Southern India is nearly at an end. Strenuous and successful exertions have been made by my local Governments to relieve the sufferings of the population, and in that duty they have been powerfully seconded by the liberal aid of my people at home and in my colonies.

I have directed that an inquiry should be made into the measures most proper to diminish the danger of such calamities for the future.

The condition of native affairs in South Africa has of late caused me some anxiety, and has demanded the watchful attention of my Government. I have thought it expedient to reinforce my troops in that part of my Empire. I trust that a peaceable and satisfactory settlement of all differences may be shortly obtained.

GENTLEMEN OF THE HOUSE OF COMMONS,—

I have directed the estimates of the year to be prepared and presented to you without delay.

MY LORDS AND GENTLEMEN,—

A bill will be laid before you on the subject of county government, and your attention will be again called to the consolidation of the Factory Law, and to the summary jurisdiction of magistrates. You will be asked at an early period of the session to take into your consideration a bill on the subject of cattle disease in this country.

The questions of Scottish roads and bridges, and of endowed schools and hospitals in Scotland, will also be brought before you.

Your attention will be invited to the subject of intermediate education in Ireland, and to the Grand Jury Law in that country.

Among other measures for the amendment of the law, a bill will be laid before you to simplify and express in one Act the whole law and procedure relating to indictable offences.

I commend these subjects to your most careful consideration, and I pray that the blessing of the Almighty may attend and guide your deliberations.

It would be quite useless to pretend to give a report, however condensed, of the debate on the Address in both Houses, and our readers, most of whom have long since read the accounts given in the daily papers, would hardly thank us for occupying a considerable portion of our space with what is already familiar to them. Many of the salient features of the debates, as well as their general drift, are discussed elsewhere, and we have endeavoured also to say something relative to the subsequent proceedings of the House of Commons.

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Mr. Gladstone will, it is said, contribute an article entitled "The Coming Peace" to the February number of the *Nineteenth Century*.

The leading publishing firms have naturally been anxious to give to the world Mr. Stanley's detailed account of his discoveries. It is understood that the task will fall to Messrs. Sampson Low and Co., a member of whose house went to the Continent to make the necessary arrangements with Mr. Stanley.

The new quarterly statement of the Palestine Exploration Fund contains some interesting notes by Lieutenant Conder on architecture in Palestine. The only relics of early Jewish times are the rock-cut cisterns and tombs and the vineyard towers (Mark xii. 1).

According to the *Printers' Register* there are now published in the United Kingdom 151 daily newspapers, as against 149 at the same period last year. The number is made up thus: London, 20; the provinces, 89; Wales, 2; Ireland, 19; Jersey, 1. Of these 83 are issued in the morning and 68 in the evening, all the latter, except seven, being half-penny papers. In politics 67 are returned as Liberal, 41 as Conservative, 29 as Independent, and 14 "of no politics."

The proprietors of the *Daily News* have presented Mr. Archibald Forbes with 2,000 guineas and a silver cup in recognition of his valuable services as war correspondent on the staff of that journal. Mr. Forbes lectured on Friday at Brighton, and to-morrow he is to appear at St. James's Hall and narrate his personal experiences as a correspondent in the present war.

## Correspondence.

### THE NEXT GENERAL ELECTION.

*To the Editor of the Nonconformist.*

SIR,—As we may be on the eve of a general election, I think it worth while to trouble you with some facts, which seem to me to be instructive, and to a great extent suggestive, with regard to the last general election.

That election took the Liberal party by a great surprise, because they were confident both in their numbers and in their prestige. They had enjoyed for years an almost undiminished majority in Parliament, and but for the sudden act, or as some would say, impetuous rashness, of their leader, would probably have still enjoyed that supremacy. Whether that would have been to the benefit of Liberal principles, in all their applications, may, perhaps, be doubted; for, it is still true, as it always has been, that parties, as well as men, learn wisdom in adversity, and in the darkness of adversity see truths that they would never have seen in the light of unchallenged success.

But the extraordinary reversal in 1874 of the verdict of 1869 was mainly due, not to general surprise, but to the especial discouragement of the Nonconformists. Every member of that section—"the backbone" as Mr. Gladstone has recently described it—of the Liberal party voted, no doubt, right, but it is very questionable whether they brought to the electoral work of 1874 the extraordinary capacity and energy which they brought to it in the previous general election. In one of the debates in the House of Commons on Mr. Forster's Education Act, Mr. Gladstone was very distinctly warned—as you, Sir, well know—of what would happen if he should again appeal to the country. In reply, he defied the Nonconformists, and told them "in God's name" to leave him if they chose. They did *not* leave him; but it is still not too much to say that, but for that speech, indicating as it did, pretty accurately, the temper of the Government, Mr. Gladstone would not have met with the overwhelming disaster of 1874. A man can't defy his "backbone" with impunity; it is "considerably apt," as Americans say, to stiffen under the process.

In addition to this, there was, in 1874, no distinct policy worth fighting for. The abolition of the Income-tax was not worth fighting for; in the view of some of the most eminent political economists, it is worth fighting against. In respect to ecclesiastical measures, the leaders of the Liberal party had, at that time, got to the end of their tether. But now, although Nonconformists have never put Nonconformist politics in the front of a national policy, the time is coming when, in conjunction with others who, with ourselves, look to the interests of the State as a whole, we shall be obliged to do so. Is the time not almost come? If it be, is it not worth putting our whole strength into the next fight? Two questions certainly belong, not merely to sectarian, but to national, politics. These are the Burials Question and the Disestablishment of the Church of Scotland. With these and the extension of the county franchise, we have sufficient to brace up our energies and make us determine—as we were determined in the Irish Church campaign—to win. I heard Earl Russell say, in the House of Commons, in the last speech which he made on the Church Rates Abolition Bill, "I know the Nonconformists. They carried the abolition of slavery; they carried the Reform Bill; they carried the abolition of the Corn Laws; and they will carry this question." So, in its time, we can carry any measure that is straight before us, and which we choose to carry. Lord Beaconsfield also once said, that the two greatest powers in the country were the landed interest and the Nonconformist interest. The power of the former has, in late generations at least, always been obliged to succumb, in the end, to the latter.

And now, as a pendant to these remarks, allow me to quote some electoral facts which, I think, may indicate how, and to a great extent where, we can and ought to win at the next general election. Conservatives, as is well known, were elected by a minority of the electors of 1874. That is to say, that, if the country, as a whole, had been polled, instead of having been polled in sections, Liberals would have been returned by a large majority. But not merely so. A very few hundred votes in a very few constituencies would have sufficed to turn the great Conservative majority into a Conservative minority. The following is a statement of the respective majorities by which Conservative members were returned in the constituencies specified:—

| | | | |
|---|---|---|---|
| Andover | 30 | Lichfield | 131 |
| Ashton | 178 | Lincoln | 200 |
| Ayr | 14 | Lynn | 94 |
| Bath | 6 | Northallerton | 9 |
| Bedford | 4 | Oldham | 144 |
| Berwickshire | 74 | ,, | 181 |
| Brecon | 21 | Petersfield | 11 |
| Clithero | 92 | Plymouth | 286 |
| Derbyshire E. | 99 | ,, | 300 |
| Dumbartonshire | 53 | Roxburghshire | 26 |
| Evesham | 47 | Rye | 58 |
| Gloucester | 142 | Salford | 160 |
| Grantham | 66 | ,, | 278 |
| Great Grimsby | 144 | Southampton | 189 |
| Hereford | 76 | Stalybridge | 158 |
| Isle of Wight | 10 | Stirlingshire | 44 |
| Knaresboro' | 88 | Truro | 158 |
| Lancashire S. | 21 | Wakefield | 179 |
| ,, N.E. | 87 | Warrington * | 181 |
| ,, | 281 | Wigtown | 2 |

Liberals have sat, I believe, for nearly all these constituencies—all Liberals—and what was done before can, with so little to do, be done again. Of course the character of the men, as well as the character of their politics, has not a little to do with the result of an election; but the Liberal party has men now out of Parliament, with whom no Conservative member representing any of the above boroughs can compare.

The Liberal party not only lost the above seats by the small majorities named, but many others by the selfishness of candidates and the equal selfishness of electors. Seats were lost in the following constituencies solely from the Liberal ranks being recklessly divided:—

| | |
|---|---|
| Berwick. | Ipswich. |
| Bury St. Edmonds. | Leeds. |
| Cambridge. | Northampton. |
| Chelsea. | Nottingham. |
| Colchester. | Radnorshire. |
| Cornwall, E. | Stoke. |
| Cricklade. | Tower Hamlets. |
| Devonport. | Wigan. |

For Cricklade there were four Liberal candidates; for Leeds, three; for Northampton, three; for Nottingham, four; for Stoke, three; for the Tower Hamlets, four; for Wigan, three. To show how such a fatal division works, it is sufficient only to state that in Radnorshire the two Liberals polled 932 votes, while the Conservative won with 889, while in Wigan two Liberals could clearly have been returned instead of two Conservatives. And so in the other constituencies.

I think these figures indicate what *may* be done. Allow me to add what has been done since the last general election. What may be termed the Liberation section of the House of Commons has lost, from one cause or another, the following members—seven in number:—

| | |
|---|---|
| Carter, R. M. | Melly, G. |
| Crossley, John. | Reed, Sir C. |
| Dixon, George. | Shaw, R. |
| Gilpin, C. | |

The same section has gained, since the last general election, the following—thirteen in number:

| | |
|---|---|
| Barran, Alderman. | Fawcett, H. |
| Blake, T. | Hutchinson, J. D. |
| Bright, Jacob. | Kenealy, Dr. (?) |
| Brown, J. C. | Rylands, P. |
| Campbell, Sir G. | Stepney, C. |
| Chamberlain, J. | Tracy, F. H. |
| Courtney, L. H. | |

Six of these succeeded opponents of disestablishment.

Some further remarks I must postpone.

Yours truly,

January 21. H. S. S.

* Since recovered to the Liberals.

## ELECTION INTELLIGENCE.

GREENOCK.—The writ for Greenock was received on Saturday, when the nomination was fixed for to-day and the polling for Friday. The negotiations at Greenock promoted by the West of Scotland Liberal Association with the view of obviating a split in the Liberal party have ended in failure. The recommendation made by the deputation of the association in favour of the meeting between the Liberal candidates, and a subsequent reference, if necessary, to Mr. Adam and two leading Liberals of the burgh, was accepted by Mr. Currie and his committee, whilst Mr. Stewart postponed any decision until the feeling of his general committee on the subject had been ascertained. This committee met on Friday night, and refused by a large majority to sanction the proposed reference, "owing to the nearness of the election, the practical difficulties of a reliable comparison of the canvass, and the doubtful effect on the Liberal cause of the retiral of either of the candidates." The whole of the candidates will now go to the poll, and it is expected that the struggle will lie between Mr. Stewart, the strongest of the Liberal candidates, and the soundest on the Church question, and Sir James Fergusson, the Conservative.

PERTH CITY.—Mr. Trayner, the candidate of the advanced Liberals, has announced that the result of his canvass was such that, in order not to divide the Liberal party, he would retire from the contest. His withdrawal was announced by the Lord Provost at a large meeting, when Mr. Parker explained his political views, and was unanimously accepted as a fit and proper candidate. Mr. Mackie, of Warrington, the Ministerial candidate, in his address describes himself as a Liberal-Conservative. He is prepared to give the present Government a general and generous support on all Imperial questions. It is his belief that the Ministry is one of peace, and that it would not go to war for any of the trivial reasons that its opponents assign. He is opposed to the disestablishment of the Churches of England and Scotland:—

With reference to ecclesiastical matters fully before the country, or only shadowed in the future, I can plainly speak my opinion. While willing to aid in that revision and reconstruction which all the handiwork of man requires, I could be no party to the laying of rude and ruthless hands on the Church of Scotland or the Church of England. Although long separated by distance from the Church of Scotland, I have never ceased to revere and love her; and I should unhesitatingly say to those compassing its destruction, Destroy her not, for a blessing is in it. I fondly hope that the three great branches of the Presbyterian Church in Scotland may yet be able to minimise their differences and utilise their forces in a greater extent than they have yet done for the propagation of our common Christianity.

Mr. Parker says in his address:—

If you send me to the House of Commons, I should be prepared at once to move for a Parliamentary Committee on the ecclesiastical condition of Scotland. Should inquiry be refused, in that case, as at present advised, I would advocate, as the next most equitable course, disestablishment in Scotland, meaning thereby the termination of the connection of the State with the existing Established Church.

At the meeting above referred to Mr. Parker consented to be "screwed up." He stated explicitly that he would vote for disestablishment, but could not support the Permissive Bill. The address of the retiring candidate is much more decided in dealing with the Establishment:—

As I am strongly (Mr. Trayner says) in favour of religious equality, I should be prepared to support a measure for the disestablishment of the Church of Scotland, and in doing so I believe I should be supporting a measure which, while doing no more than justice to a very large proportion of the community, would at the same time be anything but hostile to the best interests of the Church itself and the high purposes for which it exists.

He also says respecting the Burials Question:—

I regard the existing law in England, which prevents Dissenters from having their friends or relatives interred in the parish churchyard without the permission of the incumbent of the parish, or without the Burial Service of the Church of England, as absolutely indefensible. I should, therefore, give my hearty support to a bill for the purpose of repealing a law which I regard as unreasonable and inhuman.

It is stated that all the Perth clergymen, with upwards of seventy of their several sessions, and a number of Free Churchmen, who hold the principle of an Established Church, have unanimously decided to give their support to Dr. Mackie.

LEITH.—The writ for the Leith Burghs election was received by the Sheriff of Midlothian on Saturday, and he has fixed to-morrow for the nomination, and in the event of a contest, which is now beyond doubt, Tuesday next. The United Liberal Committee had a meeting at which a preliminary vote was taken between the three candidates. It was found that fifty-two voted for Mr. Andrew Grant, twenty for Mr. Lindsay Bennett, and seventeen for Mr. John M'Laren. Mr. Bennett resolved to accept the decision of the committee, and consequently he has withdrawn. In his address Mr. Bennett had stated that if sent to Parliament he would vote for disestablishment, but he thinks it a pity further to divide the Liberal party when the question is not imminent. It does not yet appear what course will be taken by Mr. Maclaren, the son of the member for Edinburgh.

PERTHSHIRE.—The unexpected decease of Sir W. Stirling-Maxwell has created a vacancy for this county. The Conservatives have selected as their candidate Colonel Moray, who in his address says that his answer on the question of disestablishment will be clear and emphatic, and he believes the people of Scotland have too much reverence for the Church of their forefathers to permit it to be ruthlessly destroyed. Colonel Moray would not oppose a measure for the assimilation of the burgh and county franchise if accompanied by a well-considered scheme for the redistribution of seats. The Liberals have resolved to contest the seat, but have not yet fixed upon a candidate. They are said to desire one who is not extreme on the Church and Permissive Bill questions.

AYR.—For this district of burghs Sir W. Cuninghame is the member, and he has announced that he will retire at the next election. Mr. A. Craig Sillar has come forward as a candidate, and in his address he says he is in favour of the assimilation of the borough and county franchise, and along with it a redistribution of seats. He would support any well-considered measure dealing with disestablishment and disendowment of the Church.

MARYLEBONE.—It is reported that Mr. Forsyth, the Conservative member, is unwilling to incur the expense of another contest for Marylebone at the next general election.

CHELSEA.—Mr. Charles Lamport, who was selected as the Liberal candidate for this constituency in conjunction with Sir Charles Dilke, has retired, owing to ill-health. There is to be another

election of ward delegates for the borough, with a view to election emergencies. It is stated that Mr. Freeman and Mr. Firth, the two senior members of the London School Board for the Chelsea division, are possible candidates.

NEWCASTLE-UNDER-LYME.—Mr. J. S. Wright, of Birmingham, the selected candidate in the Liberal interest, having resigned, several meetings of the members of the Liberal Association and Club have been held to consider as to who should be selected in his place. At a final meeting on Thursday evening it was resolved to select Mr. H. Coghill as the candidate, who is a local gentleman, and president of the Liberal Club.

COLCHESTER.—Mr. W. Willis, Q.C., of the Home Circuit, has been accepted by the Council and Executive Committee of the Liberal party as the candidate to contest the borough at the next election, in conjunction with Mr. R. K. Causton, of London, who has been an accepted candidate ever since the last general election.

MARLBOROUGH.—By the death of the Marquis of Ailesbury, Lord Ernest Bruce succeeds to the title, and a vacancy is created for Marlborough. His brother, Lord Charles Bruce, comes forward as a moderate Liberal, and in his address says that, whilst approving of the course hitherto taken in the observance of strict neutrality, he would be ready to give every assistance towards the maintenance of national honour and the integrity of this empire. He could not support any measure which had for its object the severance of Church and State. No other candidate is likely to stand.

ENNIS.—It is stated on authority in Ennis that Sir Bryan O'Loghlen, M.P. for Clare, who has accepted a Government situation in Australia, has resigned the representation of the county. The hon. gentleman was elected for Clare in August last.

## THE SCHOOL BOARD AND THE CITY OF LONDON.

The following report has been sent in by Sir John Bennett, by arrangement with his colleagues, in addition to that sent in by them to the Statistical Committee:—"Gentlemen: I ask the Board to give, as far as possible, to the 12,000 children in the City of London equal educational advantages to those now supplied to those of all the other metropolitan districts. The City has a fair claim to a return for the large annual contribution to the metropolitan school-rate, which it has paid since the Act came into operation. During these seven years it has contributed about one-eighth of the whole amount levied, the last precept issued to the City by the School Board being for 64,889*l.* on a rateable value of 2,979,720*l.* The total amount we have paid has been about 400,000*l.*, for which our children have received so small an advantage as hardly to be worth mention. The Board have not built a single school for the City, while for all the other districts it has built large and efficient schools, holding already no fewer than 177,360 scholars, and many more are either in process of erection, determined on, or contemplated. In the City one small school, with about 250 children, has been accepted by the Board, and that is all. Surely it is time our children have something for the nearly half-million of money we have paid, and for the large annual contribution we shall pay in the future. It cannot be asking too much to beg the Board to place within the City boundaries at once four or more schools, each for a thousand children equal to those which so plentifully bless every other district of the metropolis—healthy, well-lighted, well-ventilated, constructed expressly for school purposes, with the best books and the most complete educational appliances; giving a broad education by certificated trained teachers under responsible and trustworthy public inspection, and with the Conscience Clause enabling the children of all religious denominations to attend. The economical and educational advantage of large over small schools need not be dwelt upon. I may be told the existing endowed and parochial schools supply to some extent the education required. From this I must dissent. The forty-nine City schools which the Board allowed to pass as efficient at its first inspection, years since, were only held to be such as the result of an exceedingly elementary examination by the inspector of the Education Department. I do not hesitate to affirm that a fresh inspection of a proper stringency would show them to be wholly unable to bear comparison with the average Board schools of the suburban districts. They are mostly in objectionable situations, in narrow lanes and byways, just where they would not be placed if the Board were choosing proper localities for new schools. Hence they are mostly deficient in all that our Board schools have as a matter of course—ample supply of light and of pure air, of the needed space for each child, of playgrounds, of rooms and offices specially constructed for school purposes, of a full supply of modern educational apparatus; while only some are inspected or have certificated teachers. Their managers are either self-appointed and irresponsible to the ratepayers, or parish officers who during their term of office succeed to their supervision *ex officio*. In addition, in all but the few inspected City schools, there is, as is pointed out in my colleagues' report, presented with this, a bar to free admission in the absence of the Conscience Clause, while *the compulsory powers of the Act are used to force all parents, whatever be their religious beliefs, to send their children to these unhealthy and inefficient Church schools, there to receive doctrinal instruction, in the case of all but members of the Church of England, objectionable to their parents.* In addition, the entrance to many of these schools is not free to all the children of citizens, as admission is only to be obtained under a system of nomination at a sacrifice of time by application to the managers. Lastly, let me urge that these endowments were specially left for the educational benefit of the City children only, and that this advantage will be lost by the citizens if these schools are substituted for Board schools, and so made merely to reduce to a small extent the school rate of the whole metropolis. Let these City funds be reserved as far as possible, and devoted to the higher and secondary education of the best and most promising children of City Board schools, thereby giving a strong impulse to all the children and enabling those who win these rewards of their progress to fully develop the exceptional mental powers they have proved themselves to possess. Lastly, I have great faith in the wholesome effect of competition. Let Board schools be planted in the City, and the standard of efficiency in education will be raised in all the schools which exist within the City boundaries. Schools will then have to give a real and efficient education, or to give place to those which do give it. For these reasons I earnestly entreat the Board to give to our thousands of City children educational advantages equal to those enjoyed by all metropolitan children outside the City.—I am, gentlemen, yours respectfully, JOHN BENNETT, Member of the School Board for the City Division."

THE LONDON SCHOOL BOARD at their meeting on Wednesday discussed the amended scheme of the School Management Committee for the instruction of the pupil teachers at centres. It was estimated that the total additional cost in school staff would be 10,000*l.* per annum. According to the former propositions of the committee this item was estimated at 30,000*l.* The scheme was opposed by Miss Helen Taylor, who, as an economist, felt bound to protest against a gigantic scheme for devoting 50,000*l.* or 70,000*l.* a year to the cost of secondary education, and she moved the previous question. The debate was ultimately adjourned.

## THE DIPLOMATIC PAPERS ON THE EASTERN QUESTION.

(From the *Manchester Examiner*.)

The debate on the Address to the Throne, not even excluding the Ministerial speeches, is far inferior in solid interest to the diplomatic papers which were laid before both Houses of Parliament on Thursday night. The Ministry have so long spoken with a double voice, and the tricks which are so useful in debate are so little fitted to place before us the simple truth, that we shall offer no apology for thinking a great deal less of what Ministers choose to tell us than of what they can be shown to have actually done. We gave them yesterday the benefit of the most favourable and most plausible construction that could possibly be put upon the Queen's Speech, and we should not be unwilling to repeat the process if we now thought it worth while to analyse Lord Beaconsfield's rhetoric; but catch arguments and evasive explanations are not among the determining forces of the present crisis. Talk is talk, and it is nothing else; it is good or bad according to the amount of truth which it contains, and the purpose for which it is employed. The position in which the country will find itself a month hence, and the policy to which we may ere long find ourselves committed, do not depend upon whether Lord Beaconsfield succeeded in shutting up Lord Granville, nor upon whether Sir Stafford Northcote succeeded in spreading a mystifying glamour over Cabinet contortions, which might otherwise be looked upon as Cabinet dissensions, but upon what our foreign Ambassadors have been instructed to do in our name, and upon the effect which these acts of theirs will have on the practical development of events. The Government organs were all clapping their hands yesterday with delight at the discovery that Her Majesty's Ministers are not really disunited after all. The *Times*, which is one of the number, gravely congratulates the country on this reassuring fact, and the *Telegraph*, which is the chiefest of them, declares in its grand style that the "last hope of the unpatriotic faction perished yesterday with the declarations of the Ministry as to the unanimity of the Cabinet." What did these gentlemen expect? Did they suppose that Lord Beaconsfield would begin his speech by admitting the accuracy of the reports which have reached the public ear? Did they imagine that an official statement would be made informing us that unfortunately the Cabinet was all sixes and sevens; that the Premier took one side and Lord Carnarvon another; that Lord Salisbury was trying to mediate between them; that Mr. Cross had a conciliatory suggestion to make as soon as it should appear that Lord Salisbury had failed; and that in the meantime the Cabinet looked to a vote of the House of Commons as the best means of re-establishing unanimity in its counsels? No Cabinet washes its dirty linen in this fashion. The moment we knew that the Cabinet intended to meet Parliament with its ranks unbroken, we also knew for a certainty that loud professions of unanimity would find their place in the Ministerial speeches. This was a matter of course, and, as a contradiction of the reports which have reached us with respect to Cabinet divisions, or as an assurance of the only sort of unanimity which the country thinks of, it is worth just nothing. The Cabinet may remain outwardly united, and it may become really united as time goes on, but that may only be because events which they are now tempting will bear down opposition, and the most reckless of the lot will drag the rest after him.

Now for the diplomatic papers. Let us see what Her Majesty's Ministers have been doing, and how the game stands. We knew already from ordinary sources the heads of what had been done, but what we did not know was the way in which the actions of the several Governments had been brought about. There was, first, Turkey's appeal for European mediation; there was, next, after that had been rejected, Turkey's application for the good offices of this country; and finally there were the overtures made by us to Russia on Turkey's behalf. We pointed out, when these steps in the peace-process were first made public, that our position in relation to them depended absolutely upon the way in which they were initiated, and we expressed a strong conviction that when explanations came to be offered it would be found that the British Government had not played the merely passive or executory part which the telegrams ascribed to it, but had put the whole machinery in motion. We inferred from this view, supposing it to be correct, that the real parties to the negotiations which were going on were not Russia and Turkey, but Russia and Great Britain; that Turkey was only doing what we told her to do, and that, consequently, we were taking upon ourselves direct and entire responsibility as respects both the guidance and the issue of the negotiations. These conjectures of ours turn out to have been entirely correct. The view we took of the transaction was the right one. The initiative came from us. Turkey has acted from first to last on our instructions, and it is really we and not Turkey that are going to Kezanlik to open negotiations with the Grand Duke. These facts are not stated in so many words, but they are to be inferred beyond dispute from the despatches we published yesterday. We there learn that on the 14th of December the Turkish Ambassador in London communicated to Lord Derby a despatch he had received from Server Pasha, the Turkish Minister for Foreign Affairs. This despatch gives expression to the Sultan's readiness to ask for peace, and closes with an appeal to the Great Powers to assist the Sultan in putting a stop, if possible, to further bloodshed. But this despatch from Server Pasha was sent in consequence of a previous communication which Lord Derby had made to the Turkish Ambassador some days before. In the course of this communication he had informed the Ambassador that "whenever negotiations were set on foot, Her Majesty's Government would do all that lay in their power to obtain favourable conditions for Turkey." Server Pasha felt so grateful for this assurance that he lost no time in sending his thanks to Lord Derby. Other matters were touched upon in Lord Derby's conversation with the Turkish Ambassador, and there can be hardly any doubt at all that we have here the actual initiation of the course which Turkey presently adopted. The appeal to the Great Powers failed. Germany declined to act, and the proposal broke down. The British Government kept back their reply till they knew how the appeal would be received elsewhere, precisely as one would expect from the position we hold them to have assumed, and when their reply was sent it contained an offer of their good offices. "It soon became evident," writes Lord Derby to Mr. Layard, "that there was little prospect of joint mediation being agreed upon, and the refusal of the German Government rendered it impracticable. Her Majesty's Government, nevertheless, feel that after the urgent representations by the Porte, and the willingness expressed by the Sultan to ask for peace, they would not be justified in abstaining from making an effort to initiate negotiations for peace. . . . I have accordingly to authorise your Excellency to ask the Porte whether the Sultan is willing that Her Majesty's Government shall inquire of the Russian Government if the Emperor will entertain overtures for peace." The Sultan eagerly seized upon the offer. He did not ask us to mediate, we put ourselves forward as willing to undertake the task. We asked the Sultan whether he would let us do it for him, and he said "Yes." We volunteered to undertake the case, and at our request he has placed himself in our hands.

What followed is already known in substance, and events have not yet gone far enough to lead to any actual complication, but the train is laid, and we must look out for explosions. On receiving the Sultan's acceptance of his offer, Lord Derby lost no time in communicating with Prince Gortschakoff, through Lord A. Loftus, at St. Petersburg. The first sentence of his despatch is explicit, and sounds rather peremptory. "Her Majesty's Government consider that the time has arrived when it has become their duty to make an effort to bring to a close the war unhappily existing between Russia and the Porte." The substantial part of the despatch is limited to an inquiry "whether the Emperor will entertain overtures for peace." The substance of Prince Gortschakoff's reply is that Russia desired nothing better than to "arrive at peace," "but that for this purpose the Porte must address itself to the Imperial Commanders-in-Chief in Europe and Asia, who will state the conditions on which an armistice can be granted." The British Government did not send on this reply to Turkey at once. Lord Derby wrote back to Prince Gortschakoff that Turkey had not asked for an armistice, but that, nevertheless, "Her Majesty's Government would not be unwilling to convey the suggestion of the Russian Government

to Turkey, provided that the communication were framed in a manner which, in the opinion of Her Majesty's Government, might lead to a practical result." It will be seen from this extract how completely the Government interpose themselves between Russia and Turkey, and manage the negotiation in Turkey's interests. On Prince Gortschakoff replying that the armistice would naturally include Servia and Montenegro, and that instructions would be sent to the commanders in the field as to the conditions to be exacted, Lord Derby expressed his opinion that the object of the British Government had so far been fulfilled, and advised the Porte to send negotiators to treat for an armistice. This is the mission which Namyk Pasha and his colleagues are now fulfilling, and we must wait to learn the result. Meanwhile, Mr. Layard is said to have been instructed to inform the Porte that Great Britain will in no case recognise a separate peace with Russia. This declaration is apparently made to guard against any diplomatic accidents that may happen at Kezanlik, where the Turkish negotiators are about to open business with the Grand Duke. The probability of a separate peace being agreed upon, so far as such an agreement is possible, depends upon how much the Porte is willing to concede. From all that appears in the diplomatic correspondence, Turkey has not yet made up her mind to concede anything, in which case there will be neither armistice nor peace, and Turkey will be all the less willing to make concessions now she knows that her case has been taken in hand by this country. The extract we gave on Thursday from one of Prince Gortschakoff's latest despatches shows in what a ticklish position the whole matter stands. He considers that peace can only be obtained on two conditions—viz, "that the Russian armies should continue to advance, and that the Turks should be convinced that they would receive no aid from England. The Porte would then accept conditions on which peace could be made." The upshot of the whole seems to be that we have placed ourselves in a position which may any day entail upon us what would be deemed an unendurable humiliation, or force us to take up arms. It is in the arrangement of such a machinery of moral coercion that Lord Beaconsfield's skill and our chief danger lie, and we are, therefore, unable to avow our entire concurrence in the chorus of congratulations that resounded on Thursday over the pacific professions of the Government.

## Epitome of News.

Prince Leopold has gone to Osborne, and his health is said to be considerably improved.

On Monday evening the Prince of Wales arrived at Cambridge, and was cordially received at the railway-station by Dr. Thompson, Master of Trinity College. An address was then presented by the mayor. His Royal Highness was warmly cheered *en route* to Trinity College. He afterwards dined with the Vice-Chancellor at Clare Hall. Yesterday His Royal Highness unveiled the memorial statue of the late Prince Consort, which has been erected in the hall of the Fitzwilliam Museum.

A telegram from the Hague, which is probably untrue, states that a husband is found for the Princess Beatrice in the person of the Prince of Orange, who so far is chiefly known for the persistence in which he has preferred a voluntary exile in Paris to residence in the capital of the country over which he will some day reign.

A Cabinet Council was held on Monday, at which Lord Derby was able to be present.

According to *Mayfair* the unanimity of the Cabinet, so far as concerns Lord Carnarvon, is dangerously weak. Our contemporary would not be surprised any morning to hear that there was an opening for a new Colonial Secretary.

The Government has ordered returns to be compiled by the authorities of the Inland Revenue Department, showing the probable results, under certain contingencies, of an income-tax different from the present.

Forty-eight members voted in the minority in favour of Mr. Mitchell Henry's amendment on the Address. Of these three only were not Irish members, namely, Mr. Joseph Cowen, Newcastle; Mr. Alexander Macdonald, Stafford; and Mr. Duncan M'Laren, Edinburgh.

It is stated that the Army and Navy Estimates have been framed on a peace footing. They will be presented at the earliest possible moment, but are susceptible of expansion in the event of emergencies.

A deputation from school boards and from a conference lately held at the Society of Arts on Friday waited upon the Duke of Richmond and Gordon and Lord Sandon, and asked that a Royal Commission might be appointed to inquire into the subject of English spelling, with a view to reforming it in the interest of education. The Lord President of the Council, recognising the great importance of the subject, promised to consult his colleagues respecting it.

It is proposed to expend 50,000*l.*, exclusive of the cost of fittings, in the erection of a new Council Chamber in the Guildhall.

Mr. Gladstone, in acknowledging the receipt of a resolution passed at a meeting of the Workmen's Neutrality Committee, says he shall make no defence or reply to the charge of the Duke of Sutherland. His regret is mainly for the duke's own sake, on account of more than one of his respected and distinguished family, living and deceased, to whom Mr. Gladstone has been, and still is, bound by the ties of a grateful attachment.

An excited meeting of the Convocation of the University of London was held on Tuesday, with the view of ascertainiog the views of the graduates on the proposed supplementary charter, which will open the degrees of the institution—arts, science, medicine, law, and music—to women, on the same terms as they are now offered to men. The medical graduates mustered in force, and vehemently opposed the admission of females to the examinations connected with their profession, but, after a lengthy discussion, a resolution approving of the draft charter was carried by 242 votes against 132.

On Monday evening Mr. Thomas Brassey, M.P., delivered an address upon the comparative efficiency of English and foreign labour, at the Hawkstone Hall, Kennington. The hon. gentleman showed that foreign trade was suffering under the same depression as the English, and that while in some branches of manufacture the wages abroad were higher than at home, a larger quantity of work was done in this country.

The Cleopatra Needle ship reached Gravesend on Monday morning about eleven o'clock, and on the tide flowing was towed to Blackwall, where she was taken into the East India Dock shortly before four o'clock. Great enthusiasm was manifested by a large number of persons who witnessed the passage of the vessel up the Thames. Mr. Dixon received a message from the Queen expressing the gratification of Her Majesty at hearing of the safe arrival of the Needle.

There was a general and heavy snowfall in Scotland on Monday night.

The steamer Britannia, of the White Star line, arrived at Liverpool on Monday from New York, having on board about 1,450 quarters of beef and 170 carcases of sheep; while the American line steamer Ohio, which also reached Liverpool on Monday from Philadelphia, brought 1,482 quarters of beef.

The Bishop of Lichfield on Monday consecrated a cemetery at Longton, and spoke strongly in favour of funeral reform, saying there was nothing more out of place than the ostentatious pomp and ceremony at the funeral of the dead. A feeling in favour of doing away with the unmeaning surroundings of ordinary funerals was growing in the country, and he urged Christians to unite for the purpose of conducting interments at as little cost and with as little ceremony as possible.

Early on Monday morning a fire was discovered in a Wesleyan New Connexion chapel, at Birley Car, near Sheffield, and before a fire-engine arrived the interior of the chapel, the organ, and the vestry were destroyed. The fire originated with a heating apparatus beneath the building. The chapel was a new one, and the opening services were only commenced on the previous day.

Sentence of twenty years' penal servitude was passed at the Derby Assize on Saturday on William White, a labourer, for having wilfully and of malice aforethought killed and murdered his wife by throwing a lighted paraffin oil lamp at her, in consequence of which she was burned to death.

Mr. De Morgan, who was recently ordered to be imprisoned for contempt of court, in violating an undertaking he had given (in lieu of an injunction being granted) not to commit or incite others to acts of trespass on alleged common land, appeared on Saturday in the Court of Appeal to appeal from the committal order of the Master of the Rolls. Lord Justice Thesiger decided that the technical points taken by the appellant were quite immaterial, and dismissed the appeal with costs. Mr. De Morgan was again removed in custody.

Mr. Lowe writes to a gentleman in South Wales:—"I am of opinion that the occupation of Constantinople by Russia would neither injure our trade nor endanger India, and I should be adverse to our going to war on such a ground."

A Land Conference was held in Dublin on Friday, at which Mr. Butt was present. It was resolved to take steps to obtain a petition from every parish in Ireland in favour of fixity of tenure, revaluation of rents, and right of free sale, as provided in Mr. Butt's bill.

The marriage of the Earl of Rosebery and Miss Hannah de Rothschild is to take place on some day in March.

The London committee appointed to support the policy of neutrality in the East is so satisfied with the declarations of the Government on Thursday night that it resolved on Friday to dissolve, after adopting a protest against any addition to the national armaments.

The Northumberland miners have decided in favour of the appointment of a committee to settle the existing dispute between them and their masters by 4,735 votes, against 2,096 in favour of remaining on strike.

The Irish "national" papers comment in strong terms last week on the incident of ex-Colour-Sergeant McCarthy's (the released Fenian prisoner's) death. The *Irishman*, in an article headed "Martyred and Murdered," says that the verdict of the coroner's jury amounts to an indictment for murder against the prison governor, medical officer, and warders responsible for his safe custody. The *Flag of Ireland*, in an article, "The Broken Heart," speaks in a similar manner. Portraits of McCarthy are being sold in the streets. The funeral of McCarthy took place in Dublin on Friday. Forty bands accompanied the procession, which, it is estimated, comprised 60,000 persons. O'Brien and Davitt, with other ex-political prisoners, were among the principal mourners. Mr. P. J. Smyth, M.P., was present. The funeral *cortège* is described as the largest since O'Connell's. The cemetery was only reached at half-past four.

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A report has reached St. Petersburg that the Chinese army has captured Kashgar.

The American House of Representatives has passed a resolution thanking Mr. H. M. Stanley for his geographical discoveries in Africa.

The German papers report that Mr. Slade, the spiritualist, after being sent away from Vienna, went to Berlin, where he has likewise been denied permission to stay.

An excursion train, returning from one of Moody and Sankey's prayer meetings at Hartford, in Connecticut, fell into a river on Monday night week, and twelve persons were killed and thirty injured.

Mr. H. M. Stanley, the African explorer, was entertained at a banquet in Paris on Saturday night by the French Geographical Society, which has awarded to him its gold medal.

Prince Bismarck is recovering from his indisposition, and it is expected that he will be in Berlin for the opening of the German Parliament. His negotiations with Herr von Bennigsen has led to no practical result.

The members of the Louisiana Returning Board have been arraigned before the Superior Criminal Court of New Orleans for forgery and alteration of election returns. A motion to quash the indictment was overruled.

A despatch which Lord Salisbury addressed on the 10th inst. to the Viceroy is published. The Indian Secretary suggests that a commission should be appointed to collect with the utmost care all information which may assist future Administrations in the task of limiting the range or mitigating the intensity of famines. The despatch contains some suggestions and observations on the comparative merits of irrigation works and railways.

Commissioners from the Navigators Isles have arrived at Berlin to conclude a treaty with Germany, and it is alleged that a German subject, Colonel Steinbrecher, now at New York, is drawing up a claim against England for 400,000*l.* damages, on the ground that a British man-of-war forcibly removed him from those isles, where he occupied the position of Prime Minister.

## Miscellaneous.

The forthcoming report of the Royal Commission on Copyright will, we understand, recommend that an exclusive right of dramatisation shall be secured to novelists. American novelists already enjoy this right by express enactment of Congress; and French novelists are placed in an equally favourable position by the decisions of judges under the general principles of law protecting property.—*Academy.*

THE MUNICIPAL GOVERNMENT OF LONDON.—The *Daily News* understands that it is highly probable that the Corporation of the City of London will accept the principle of the resolution of which Sir Ughtred Kay-Shuttleworth has given notice, to the effect that the advantages of municipal institutions should be extended to the whole of the metropolis. We hear that the arrangement which we believe to be pending will lead to the suspension of all agitation on the subject.

HEAVY OUTLAY OF OUR MUNICIPALITIES.—Our large corporations are unusually well represented as promoters of local bills this session. Liverpool has a bill for street improvements at an estimated cost of 125,000*l.* Manchester's water scheme is to be aided by borrowing powers to the extent of 3,750,000*l.* Sheffield wishes to carry out several extensive improvements in its streets at a cost of 560 000*l.*, with 25,000*l.* more for tramways. Bradford proposes to spend 300,000*l.* in street improvements, 140,000*l.* on extension of waterworks, and 15 000*l.* on recreation grounds. Nottingham wishes to borrow 700,000 for the compulsory purchase of water undertakings. Then there is the bill promoted by the Metropolitan Board of Works for buying up the eight London water companies, the lowest estimate of the transfer being 12,000,000*l.* or 13,000,000*l.* There are several other large towns on the list as promoting improvement bills.

THE PREVALENT DISTRESS.—In a long letter to the *Daily News* Mr. Richard, M.P., describes in detail the results of his observations during his recent visit to South Wales. He says that the concurrent testimony of all those most competent to give trustworthy evidence on the subject, from their constant contact with the people, such as ministers of religion of all denominations, police officers, Poor-law officers, School Board officers, teachers in elementary, ragged, and Sunday-schools, confirmed by his own personal observation, leaves no doubt on his mind as to the reality, extent, and severity of the distress. It has no doubt been growing for years, but has now reached its culminating point, because all the people's savings have been utterly exhausted, and their credit with the tradespeople, after long patience, has at length failed. Nor is this state of things limited to Merthyr and Aberdare. It is spread over nearly the whole coal and iron districts in Glamorganshire, Breconshire, and Monmouthshire. At Merthyr the weekly outlay for relief exceeds £150, and the Poor-law officials admit that there was a vast number of persons suffering who did not apply to the Board or their officers for assistance. In all parts of

Sheffield where distress prevails relief committees are now vigorously at work dispensing the Mayor's fund, but in the worst localities it has not by any means been compassed. The plan adopted has been to make the vicar of each parish chairman of a committee, which is composed of ministers of all denominations and others interested in the movement, and the Mayor holds each chairman responsible for the proper distribution of the fund in his parish. Every case is personally investigated before relief is given, as the most flagrant attempts to impose upon the fund are being continually made. About £3,000 has been thus far raised.

LONDON UNIVERSITY.—The following are lists of the candidates who have passed the recent first and second LL.B. examinations :—

1878.—FIRST LL.B. EXAMINATION.—Pass List.

First Division. — Charles Peter Caspersz, private tuition; Pasco Daphne, University College and private study; Henry Huber Juta, Inner Temple; Hamilton Edward Lawrance, private study; Nathaniel Micklem, B.A., New College, Oxford; Thomas Edward Scrutton, B.A., Trinity College, Cambridge; James White and Sidney White, B.A., private study.

Second Division.—George Herbert Alger, private study; Wyndham Anstis Bewes, University College and private study; Charles Francis Cagney, B.A., private study; Archibald Cass, private study; John Selkirk Charles, B.A., private study; William Charles Henry Cross, private study; Dolatary Surbhai Desai, University College; Alfred Dunham, Gray's Inn; Benjamin Alexander Elkin, private study; Hugh Montgomerie Hamilton, private study; William Henry Hazard, private tuition; Montague John Hosking, private study; Arthur Robert Ingpen, private tuition and study; William Robert Palmer, private tuition; John Henry Peartree, B.A., University College and private study; Charles Frederic Richardson, B.A., private study; Donald Cliffe Ross, University College; Edward Taylor and Edward Woodhouse Veale, private study.

1878.—SECOND LL.B. EXAMINATION.—Pass List.

First Division.—George Godfrey Gray, private study; Walter Newell Rook, private study.

Second Division.—James Edward Deakin, private study; George Fox, B.A., private reading; Robert Harvey, William Foot Husband, Charles Adshead Loxton, Simon John Fraser Macleod, Edward Parnell, William John Sparrow, B.A., private study.

PUBLIC ELEMENTARY SCHOOLS.—The Committee of Council on Education have just issued a circular addressed to Her Majesty's Inspectors of Public Elementary Schools in England and Wales, containing some general instructions with regard to the recent Education Acts. The circular directs that special care be taken to point out to school managers and teachers the importance of the strictest adherence in letter and spirit to the provisions of the 7th section of the Act of 1870—*i.e.*, the Time Table Conscience Clause, and to remind them where necessary of the total forfeiture of grant which would be inflicted should these provisions be persistently evaded or neglected. The inspectors should not forget that a child withdrawn by his parent from the whole or part of the [religious teaching or observances of a school should in no way be subject to disparaging treatment on that account. But, on the other hand, in their communications respecting the arrangements of the time-tables, inspectors will remember that they have no right to interfere in any way with the liberty allowed by the statute to managers of providing for religious teaching and observances at the beginning and end of the two daily school meetings. In their allusions to this subject and to the Conscience Clause, inspectors are to be most careful not to lead managers or teachers to suppose that the provision which has been made for protecting the rights of conscience and the limitation of the necessary examination to secular subjects imply that the State is indifferent to the moral character of the schools or unfriendly to religious teaching. The committee regret the large number of cases of falsification by teachers of the registers of attendance which have been brought to their notice, and teachers are therefore at proper times to be reminded of the very serious nature of such offences. Inquiries are to be made as to whether the managers personally interest themselves in the conduct, comfort, and well-being of the teachers and children. The circular also directs inspectors to oppose the appointments of sickly, precocious children as pupil teachers, and points out that managers and teachers should be warned against allowing them to be overworked.

MR. SPURGEON AND HIS CONGREGATION.—The Rev. C. H. Spurgeon, whose health has been very delicate for some time past, left in the course of last week for France, where he intends to remain for a few weeks in the hope of recruiting his health. At the Metropolitan Tabernacle on Sunday morning the services were conducted by the Rev. J. P. Chown, of Bloomsbury. Special prayers were offered up by the congregation for the speedy restoration to health of their esteemed pastor, Mr. Spurgeon, and for his safe return to them. Subsequently Mr. Chown read the following letter addressed by Mr. Spurgeon to the members of his flock, dated "Paris, Friday.—My beloved friends,—As I have before told you, I have suffered greatly from weariness of the brain, and this has caused me the loss of sleep, and brought on my lameness. My memory seemed to fail me, and my spirits sank. It was imperative on me to throw up all and get away. I have done so, and already I feel a mental improvement, and sleep has come back to me, for which I am very grateful. I hope and trust that in answer to your prayers I shall be recovered by means of such a period of rest as I have usually taken. I am very anxious that no Tabernacle work should flag through my absence. I was sorry to hear the Association meetings were so thin. I pray you do not let anything else suffer. Especially let our usual services be well sustained, and the prayer-meetings. You have never failed me in this matter, and I entreat you do not go back from former attainments. I remember returning, and finding 140 to receive into the church, as the result of the labours of beloved friends in my absence. Shall I see the like again? I pray that I may. Rally round the deacons and elders. I cannot too highly recommend them to you. Seldom has a church had such a band of officers. When my brother and Messrs. Clarke and Smith call you to united action, do not, for our Lord's sake, falter or fall back. I long to see a great revival again in your midst while I am away. I feel that I am less and less able to be to you what I have been, but Jesus is the same, and His grace is still almighty. We shall see greater things yet if we pray, labour, and believe. It were better for me to die than to live and see my building fall to pieces because I did not personally stand by; but the Lord will not suffer it to be so. Up then, and see to it each one, that nothing declines in any way. My love in Jesus Christ, as ever, with each one of you.—Your anxious pastor, C. H. SPURGEON." The reading of the letter created a visibly sympathetic feeling amongst the congegration for their pastor. The morning's services concluded with an appropriate sermon by Mr. Chown from Rom vi. 11.

THE PANTHEON.—A letter from Rome in the *Pall Mall Gazette* says :—"The Pantheon seems singularly adapted for the sepulchre of the first King of Italy, considering the present tension between the civil and religious authorities in Italy. Admitting, as we must perforce, that its original destination was the entrance to the Baths of Agrippa, it is certain that, once transformed into a temple, it was dedicated to 'all the gods,' whose effigies, in gold, silver, and bronze, were placed beneath the dome. Hence the Pantheon may be regarded as offering hospitality to every expression of thought, political opinions, scientific theories, or manifestations of religious sentiment. The inscription cut in the frieze of the entablature, M. AGRIPPA L. F. COS. TERTIUM FECIT, still remains, though bereft of the bronze lettering that once stood out in relief. There is no certain evidence as to the name of its architect, though it is supposed to have been the work of Valerius Ostiensis. The temple is still entered by its original bronze doors, unaccountably spared when the building was despoiled of its metal roof and bronze fittings in the seventh and again in the seventeenth century. It is otherwise intact, with the exception of three of its vast columns: which is remarkable if we remember the decrees of the early Christian rule, and especially that of the Council of Carthage, ordering the destruction of all things connected with the false gods of pagan Rome. The Pantheon yet stands before our eyes in its unrivalled proportions, 'simple, erect, severe, austere, sublime,' as at the period of its inauguration and dedication twenty-seven years before Christ—as when Pliny the Elder, speaking of the remarkable buildings of the Rome of his day, observed that, 'while pre-eminence for size must be accorded to the Circus Maximus, for magnificence to the Æmilian Basilica and Forum of Augustus, that for beauty belonged to the Temple of Peace and the Pantheon of Agrippa.' In the year 80 of the Christian era, Dion Cassius narrates that the Pantheon, together with the adjacent baths, became a prey to the flames, in the same fire that destroyed the temple of Serapis and Isis, the theatre of Pompey, the Temple of Jupiter Capitolinus, &c. Thirteen years later Domitian repaired the Pantheon, but during the reign of Trajan it was again fired by lightning, and it was again restored by Hadrian. In A.D. 202 the Emperors Septimius Severus and Caracalla also effected many restorations, commemorated in an inscription to be found on the architrave—the last restoration chronicled in ancient history. It was closed to public worship under the Honorian edict, and so remained until 608, when Boniface IV. obtained it from the Emperor Phocas for conversion into a Christian place of worship. The Pope brought thither twenty-eight cartloads of the bones of the martyrs, found in the catacombs, consecrating the church under the title of Santa Maria ad Martyres. Contrary to prevailing custom, however, the church has been generally known, not by its new Christian cognomen, but as La Rotonda or the Pantheon."

## Gleanings.

"Foregoes" was the word put out at a written spelling exercise in Aberdeen recently; and one little boy handed in "Go, go, go, go."

Worth, the great Parisian dressmaker—and withal the greatest despot in the world, for all the fair sex are his unconscious slaves—has twelve hundred assistants.

The definition of bankruptcy by Mr. Commissioner Kerr is reported as "a state of things where a man owes a lot of money, and an accountant and a lawyer divide his estates between them."

"What is your chief consolation in life?" asked a pastor of a young lady in his Bible-class. The young lady blushed and hesitated, but said, "I don't like to tell you his name, but I have no objection to tell you where he lives."

An Aberdeen scholar has found a new synonym for precipice. On being recently asked at an examination how cataracts and waterfalls are formed, he promptly replied, "By pouring water over a Presbyterian."

A correspondent of the *Times* suggests that the patron of Llanfairpwllgwngwllgogerbwlldysiliogogo might do well to consider the claims of a clergyman who had a few vowels to spare, like the Rev. Piaratanatissatarrunanse, who in 1872 was introduced to the Duke of Edinburgh in New Zealand.

Two men disputing about the pronunciation of the word "either"—one saying it was *ee*-ther, the other *i*-ther—agreed to refer the matter to the first person they met, who happened to be an Irishman, and who confounded both by declaring, "It's nayther, for its aythe."

At a party the other evening there was a lull in the conversation, which made the host, who was inexperienced, somewhat nervous. With a view to relief, he asked a mournful-looking man if he was married. "No, I am a bachelor," stiffly replied the sombre man. "Ah," observed the host, warming up with the subject, "how long have you been a bachelor?" There was another lull in the conversation.

A LONG DANCE.—The mania for protracted pedestrian feats has been followed in America by a rage for long dances. According to the *New York Herald* of the 2nd inst., a dancing-master named Cartier waltzed for twelve successive hours in that city on New Year's Day, exhausting some eight or ten lady partners in his idiotic feat. An "enthusiastic" crowd witnessed the performance.

AMERICAN ROBINS.—The *Philadelphia Ledger* says that a number of American robins are about to be shipped for acclimatisation in England. We hope the news is not true, though no doubt the birds would do most exceedingly well here. Our own robins, however, are mischievous enough, but, at least, they repay us with their song even in the depth of winter, when "on the high naked tree the robin sings disconsolate." But the American robin is nothing like ours. He is nearly as big as a pigeon, quite as voracious as a raven, and has only a harsh squeak as he rises when disturbed. We do not want this distinguished visitor.—*Meat and Provision Trades Review.*

LADIES' TRAINS.—The limit to folly should be the danger to life, and we think that limit has been reached. No lady in a ballroom should be allowed to carry more than twice her length behind her, while at dinner-parties the descent from the drawing-room should be conducted on the block system. A servant could be stationed at every landing to announce the line clear, and to allow the next lady's train to pass. If some such measure is not adopted soon, the abuse may call for a sterner remedy. In Queen Elizabeth's time the executioner cut off men's heads; the "block system" of the present day would be more merciful, and merely abridge ladies' tails.—*Mayfair.*

ANECDOTE OF VICTOR EMMANUEL.—One day, in the Savoyan Alps, a peasant, who had seen a master-shot of His Majesty, went up to him and asked if he would shoot a marten which had done much mischief among the chickens of the peasants. Of course the peasant had no idea of the rank of the sportsman, and promised to pay him two small silver coins if the order were punctually executed. Before daybreak next morning the King was on the peasant's land, and had soon killed the marten. The countryman paid the price agreed upon, and asked him who he was. "This," said Victor Emmanuel, "is the first money I have ever honestly earned, my son; I am thy King."—*Mayfair.*

PREMATURE.—A poor woman lay very ill in her scantily-furnished home in Sheffield. The doctor was sent for and came. He at once saw that hers was a very grave case, and that she had, as he thought, little chance of recovery even if she could get the nourishment her illness required. As he was about to leave, the question was put, "When should we send for you again, doctor?" "Well," was the reply, as he looked at the poor woman and then at her wretched surroundings, "I don't think you need send for me again. She cannot possibly get better; and to save you further trouble I'll just write you out a certificate for her burial." And he did. After the doctor departed, the woman—women always were wilful—got better rapidly. She has now completely recovered, and goes about carrying her burial certificate with her.—*Sheffield Telegraph.*

AN AMERICAN SNOW STORM.—An American paper says :—"They wear snow ploughs for overshoes in the eighth ward. Nearly all the signs in Genesee-street were dug out before night yesterday. Nearly all the corner loafers have climbed to the top of the snow and resumed business. A man on Corn-hill, obliged by the deep snow to go home by the way of the chimney, got into hot water by getting into the wrong house. If you see a dog's tail on the snow don't pick it up; the probability is that there will be a dog at the end of it, and he may object to your familiarity. A merchant in Blandina-street, who worked all yesterday forenoon in cleaning his side-walk, was disgusted when he found he had only got down to the wooden awning. A lone widow, residing in Court-street, complains that they have run a sleigh-road right over her house, and that the horses are kicking her lightning-rod all to pieces."

SUBSTITUTE FOR MILK.—The Editor of the "Medical Mirror" has called the notice of the medical profession to Cadbury's Cocoa Essence, which he calls, Cadbury's Concentrated Vegetable Milk, and remarks:—"The excess of fatty matter has been carefully eliminated, and thus a compound remains which conveys in a minimum bulk a maximum amount of nutriment. We strongly recommend it as a diet for children."

RHEUMATISM promptly relieved and cured by a few applications of "Dredge's Heal All." Of all chemists, 1s. 1½d. per bottle.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in 6d. and 1s. boxes, by post for 14 stamps, labelled "JAMES EPPS & Co., Homœopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly, London."

HOLLOWAY'S OINTMENT AND PILLS.—In angry or indolent sores, and all skin diseases, originating in impure or weak blood, or depraved secretions, the joint agency of Holloway's Pills and Ointment is perfectly irresistible. It is of little consequence how long these disorders may have lasted, or how sluggish, obstinate, or malignant they may seem, the daily application of the Ointment to the parts afflicted, and a course of these matchless Pills, will most certainly effect a cure; not temporary or superficial, but complete and permanent. Both the Ointment and Pills are composed of rare balsams, unmixed with mercury or any other deleterious substances. They are, accordingly, as mild and safe as they are powerful and efficacious.

INVALIDS.—Consumption, Asthma, Bronchitis, Diseases of the Heart, Dropsy, and Tumours quicklycured by Abercrombie's New Solvent Process. Success testified by many ministers and others, with their respective names and addresses added. Inquiry courted. Post Free Six Stamps.—10, Claremont-square, London, N.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

VIOLET INK.—A sixpenny bottle of Judson's Violet Dye will make a pint of beautiful ink in one minute by simply adding "hot water." Why not use this beautiful and economical preparation? In a pailfull of water small woollen or silk articles can be dyed in ten minutes. Judson's Dyes, 24 colours, sixpence per bottle. Sold by chemists and stationers.

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WATCHES — BENNETT'S GOLD PRESENTATION WATCHES, FROM £10 TO £100.

CLOCKS — TO CLOCK PURCHASERS. JOHN BENNETT, having just completed great alterations in his Clock Show-Rooms, is enabled to offer to purchasers the most extensive Stock in London, comprising Clocks for the Drawing, Dining Rooms, and Presentation of the highest quality and newest designs at the lowest prices.

JOHN BENNETT, WATCH and CLOCK MANUFACTORY, 65 and 64, CHEAPSIDE.

INDEPENDENT COLLEGE, TAUNTON.

Principal—Rev. W. H. GRIFFITH, M.A. (Lond. U.)

JUNIOR SCHOOL.

To provide for the requirements of Little Boys needing motherly care, and also for Boys whose education is not sufficiently advanced to enter upon the College course, a PREPARATORY SCHOOL has been OPENED, in a separate building and with separate playground, under the care of Mrs. MILNE (widow of the late Rev. W. Milne), in whose high qualifications the Committee have perfect confidence.

Periodical examinations are conducted by the Principal of the College.

Terms, 26 Guineas per annum.

School REOPENS JANUARY 25th.

For Prospectus or further particulars apply to the Principal, as above, to Mrs. Milne, or to the Secretary,

Mr. ALBERT GOODMAN, Taunton.

NONCONFORMIST GRAMMAR SCHOOL, BISHOPS STORTFORD.

Head Master—Rev. RICHARD ALLCOTT, B.A. Trin. Coll. Cambs.

The NEXT TERM commences on THURSDAY, Jan. 24th. For Terms, Prospectuses, &c., apply to the Head Master, or the Local Secretary, Mr. A. Boardman.

East of England Nonconformist School Company, Limited

EAST OF ENGLAND NONCONFORMIST GIRLS' SCHOOL, BISHOPS STORTFORD.

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The NEXT TERM will commence on TUESDAY, January 22.

For particulars address the Lady Principal.

BLACKPOOL.—MERCHANTS' COLLEGE.—2,200 Merchants' Sons have entered this School. Full prospectus, address— ISAAC GREGORY, F.R.G.S.

£1. TEETH.—PAINLESS DENTISTRY. £1.

The Upper or Lower Set of 14 pure Mineral Teeth, warranted for mastication, perfect articulation, and will not decay or change colour (no extra charges).

M. E. TOOMEY, Surgeon Dentist,
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HEALTH WITHOUT MEDICINE, inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhœa, Nervous, Bilious, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by DU BARRY'S DELICIOUS FOOD:—

REVALENTA ARABICA

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"In taking shares in the House Property and Investment Company, and in consenting to become one of its auditors for a few years, we certainly did not expect to be continually appealed to by people up and down the land respecting its operations and progress. The reports and other statements of the directors, it might have been supposed, would have sufficed for all practical purposes. For the satisfaction, however, of those who have been induced to invest in the company because of our known relation to it as one of the annual investigators of its affairs, and who are anxious to ascertain whether our confidence in the directors and the business is the same as ever, we feel bound to say that we have not seen the slightest reason to doubt the perfect accuracy of every statement put forth by the Board of Management, and should be even more ready than at the outset to entrust our savings to their keeping. No better guarantee, we believe, could be given to the shareholders than is to be found in the names of the Directors, whether as respects their business ability or their high personal character. We should never advise persons with small means, seeking temporary investments, to purchase shares of any description whatever; but those who want to invest for a permanency, so far as they can judge, and who care for share property at all, will certainly not do wrong to apply to Mr. Basden, the secretary of this company, at 92, Cannon-street. So far the undertakings of the directors have been very prosperous, and we do not know that any sort of property, except land, is more likely to be sustained in value than middle-class house property in London. Those who are interested in this company will have seen that the first, second, and third issues of shares have been completed, with rising premiums each time, and that the fourth issue of 4,000 shares, at £3 premium, are in course of allotment; 1,200 of them having been already taken up. The present subscribed capital is £330,000; and the estates purchased exceed £350,000. The properties are well let, and are improving. There has been no promotion money or secret contracts of any kind, and all establishment expenses have been met by genuine profits, while a considerable sum has been put by as a reserve fund from premiums on shares and profits on re-sales. The shareholders comprise some eminent surveyors and valuers of the metropolis. The number of shareholders exceeds 1,200, and they are distributed over the entire kingdom, the average holding being eleven shares. The directors, as we have said, are well-known public men, specially acquainted with the purchase, management, improvement, and reselling of house property, and attend to their duties with the greatest diligence and attention. At the close of the financial year the balance sheet is expected to be so favourable that a considerable benefit will be derived by shareholders by increase of their interest for third year to six per cent.; and after the present issue, the shares, we expect, will rise to a higher premium. We have made this statement frankly, and feel that we need say no more."

For full particulars, and for Prospectuses, "Five Minutes' Talk," "House Property Notes," and Notices of the Press, apply to

W. H. BASDEN, Secretary.

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TO INVESTORS.—SUMS of MONEY of any amount are RECEIVED by the SUN BUILDING INVESTMENT SOCIETY (Established 1854), at the Offices, 145, Holborn, E.C., on deposit at 5 and on preference shares at 6 per cent. per annum. The business of the Society consists exclusively in making advances on Freehold or Leasehold property on Mortgage repayable by instalments, and it therefore offers to investors a medium for obtaining a remunerative rate of interest with security of the soundest description. Further particulars can be had on application to J. Salmon Stott, Secretary.

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NO. 3.—The Finest KYSHOW CONGOU (the Prince of Teas) 3s. a pound, is a brisk, pungent, deliciously flavoured tea, of amazing strength, beautifully manipulated—full of flower.

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LIST OF FINE GREEN TEAS.—No. 5. The Finest MOYUNE HYSON, Four Shillings a pound. The tea is delicately fine. Its flavour resembles that of the cowslip, and the colour of the infusion is marvellously like cowslip wine. It possesses the finest flavour of all green teas. It is principally consumed in Russia. No. 10.—The finest Young Hyson, Four Shillings a pound. No. 11.—The finest Moyune Gunpowder, Four Shillings a pound. This tea is much esteemed in England. It has a brisk, high-burnt flavour, is shotty in leaf and heavy, though not so fine or so pure in flavour as Hyson, but its strength renders it a favourite with many.

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TEA.—The recent reduction in the duty, coupled with an enormous increase in the imports, have made tea so cheap that the choicest BLACK TEA the world produces can be SOLD to the public at a price which is so low as to render the sale of inferior qualities unnecessary. When the best black tea can be bought at three shillings a pound, it does seem unwise to buy poor washy, tasteless tea at a few pence a pound less money. It is well known that all high-class teas are those which are gathered in early spring, when the leaves are bursting with succulence; these are first-crop teas, full flavoured, rich, and juicy; whereas low-priced teas are gathered, or rather raked, from under the trees, in autumn, when the leaves are withered, dry and sapless.

THE difference between first crop tea and inferior descriptions is something marvellous when tasted side by side—the one brisk, pungent, and juicy; the other stale, flat, and insipid. There is a great difference even in first-crop tea, some chops possessing much more strength and a finer flavour than others. There are also several varieties, the most esteemed being Souchong, Moning, and Kyshow Congous. These three classes, when really fine, are beyond compare the best of all teas, and of these three, Kysow stands pre-eminent as a prince among teas. Now, it must not for one moment be assumed that the teas ordinarily sold bearing these titles are those teas pure and simple in their integrity. A small portion of some one of them is sometimes used in the manufacture of that incongruous mixture which is so frequently recommended by the unskilled and inexperienced dealer; but we venture to assert that pure unmixed tea can with difficulty be obtained, even by those to whom price is no object. In fact, indiscriminate mixing of tea destroys those fine and subtle qualities which distinguish one growth from another, and it would not be more unwise to spoil vintages of choice wines by blending them together haphazard, and thus bringing the combination down to a dead level of mediocrity, than it is to ruin all distinctness of character by a heterogeneous confusion of qualities in tea; but as COOPER COOPER and Co. sell no other article of any description, they are enabled to keep in stock every variety that is at all esteemed by connoisseurs, and to sell them in their integrity as imported from China.

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TEA.—CHOICE of TEAS, as under :—

TEA.—COOPER COOPER and CO. recommend consumers to try the first four on the list—Souchong, Moning, Kyshow, and Assam. By having a small parcel of each of these they will be enabled to judge for themselves, and select the flavour suitable to their taste, and then by quoting the number of the one approved, they may always rely upon having exactly the same character of tea.

TEA.—QUANTITY and PACKAGES as under :—

TEA.—COOPER COOPER and CO. sell any quantity, from a quarter of a pound upwards. They have original packages of all these Teas; the black, in chests, holding about 95lb.; in half-chests, about 50lb.; and catty boxes, about 20lb. each. These are lined with lead, and will keep the tea good for a very long period.

TEA.—TERMS: COOPER COOPER and CO.'S prices are for net cash only, without discount.

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TEA.—COOPER COOPER and CO., in offering Teas at these prices, must rely for success on a very large amount of public support. They charge only a small commission on the prices actually paid to the importers, and rely on their thorough knowledge of the trade to select such teas only as the public will approve, and on the appreciation of the public to support their endeavours.

TEA.—COOPER COOPER and CO. forward their Teas to all parts of the world on receipt of Post-office orders or bankers' drafts for the amount, including threepence for delivery at the railway station; but Cooper Cooper and Co. do not pay railway carriage. As their prices are fully ninepence a pound under the prices usually charged for teas of a lower character, the item of railway carriage cannot be of importance to those living in the country.

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At a Meeting of the Members of the Home Missionary Society, held at the Memorial Hall, Jan. 16th, called to consider a proposal for its reorganisation in accordance with a scheme agreed on by a representative Conference held at Derby, 20th September, 1877, and approved by the Congregational Union of England and Wales at its Meetings held at Leicester, 16th October, the following resolutions were unanimously passed :—

RESOLVED,—

1. That this Society be reorganised as, on and from the 1st day of June, 1878, in accordance with the scheme embodied in the Rules now taken as read.

2. That the existing Committee and Officers of this Society do act provisionally as they may think fit until the new Rules shall be completely in force.

3. That this meeting suggests, without insisting on, the following alterations in the Rules, and authorises its present Committee to take such measures in respect of them and otherwise for the complete reorganisation of this Society as may appear to them expedient :—

(1) To substitute the Home Missionary and Congregational Church Aid Society for the title in the Rules.

(2) The present Subscribers to the Home Missionary Society shall continue Members in the reorganised Society if they continue to subscribe not less than £1 1s., and shall be considered personal contributors to the General Fund within the new Rules.

And (3) That the Chairman of the Congregational Union of England and Wales be not necessarily the Chairman of the Annual Meeting.

SAMUEL MORLEY, Treasurer.
JAMES H. WILSON, Secretary.

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Published by W. R. WILLCOX, at No. 18, Bouverie Street, London; and Printed by R. K. BURT and Co., Wine Office Court, Fleet Street, London.—Wednesday, January 23, 1878.